WORLD CALL

Human Rights and The Home Mission Enterprise
JAMES A. CRAIN

☆

A Look at Lund
HOWARD E. SHORT

☆

Young Hearts Strong Hands For the Church

☆

NOVEMBER 1952

☆

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WORLD CALL

International Magazine for Disciples of Christ

The Cover

Ed Miley of Black Star is the photographer of the picture which appears on this month's cover. Young people and adults who have participated in summer conferences treasure the memory of this period of the Morning Watch when each conferee seeks out some spot where he may spend a few moments alone in silence and communion with God. New purposes and important decisions are often associated with the hour. Emphasis in this issue is on the work of Christian education. This picture is from the 1952 youth conference at Lake Brownwood, Texas.

Hidden Answers

1. How many Disciple youth attended 1952 summer conferences?
2. What is a home-in-the-woods project and who enjoys living in it?
3. What school is established in Costa Rica and who studies there?
4. Name some places visited in Mexico last summer by young Disciples.
5. How is an interchurch service group helping the people of Greece?
6. Should sex education be given in the public schools, according to Mrs. Hamilton?
7. What does Christian faith teach as basic human rights, and from whence are they derived?
8. What rehabilitation takes place at Sucy?

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SEEDTIME AND HARVEST...

—Harold Lambert Photo

God's eternal law of the harvest is fundamental to all physical life upon the earth. Not only hunger but actual starvation would soon result from its failure.

God's spiritual and moral laws are also basic to all spiritual and moral progress. "Apart from me ye can do nothing. . . ." Our world suffers today because it has broken or disregarded these basic laws.

Sowing the seed is our task.
Growing the corn is God's.
Harvesting is man's responsibility.

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Global Highlights

News of the World Through the Eyes of the Church

Churches to Get More Building Materials

WASHINGTON, D. C. (RNS).—The National Production Authority has announced a plan which would make substantially more building materials available to churches by April 1, 1953.

The announcement was made by the government agency after a meeting with members of the construction industry in which the effect of last summer's steel strike was studied. It was found that the steel industry was recovering sufficiently to warrant freer allocations.

Under the plan, churches will obtain more construction materials each quarter without authorization.

However, the N. P. A. expects deliveries of steel for church building projects to be about two months behind schedule. Also, the ban on the use of steel for new church buildings is still in effect. Allocations will go largely to projects already under way.

200,000 German Protestants Hear Plea for Solidarity

STUTTGART, W. GERMANY. (RNS). —Some 200,000 persons attending the German Evangelical Church Day (DEKT) closing rally in nearby Rosenstein Park were told that differences of opinion on the matter of German rearmament must not divide German Christians.

The warning was voiced by Dr. Gustav Heinemann, president of the Synod of the Evangelical Church in Germany (EKID).

Declaring that he himself is against rearmament, Dr. Heinemann said that "differences of opinion must not discourage or embitter us, but rather strengthen all the more our personal responsibility."

"We ask all our people," he said, "to keep away from hate's spirit of hostility. Do not allow yourselves to be made the tool of propaganda fostering enmity among peoples and preparing a new war, nor of any 'peace' propaganda which in reality sows and propagates hate. Do not fall prey to the frenzied theory that a new war could remedy our distress."

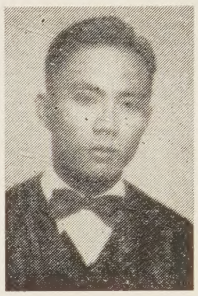
Psychological Group Action Hits Capital's Segregation

WASHINGTON, D. C. (RNS). — Officials of the American Psychological Association announced here that their organization will hold no more national meetings in Washington because of racial segregation in the Y. M. C. A. here.

They praised the major downtown hotels for their attitude, but cited a number of "embarrassing incidents" resulting from their annual meeting which drew 4,000 delegates. First on the list was the refusal of the Y. M. C. A. to accommodate student delegates on an integrated basis.

United Church in Philippines To Send Out First Missionary

MANILA.—Dario Alampay of Santa Cruz, Laguna, Luzon, was named at the meeting of their Board of Missions last August as the first foreign missionary to be sent out by the United Church of Christ in the Philippines. Mr. Alampay will complete his seminary training in March, 1953, and will then sail for Thailand where he has been appointed to serve in the Disciples of Christ mission school in Nakon Pathom.



Dario Alampay

The United Church of Christ in the Philippines, founded in 1948, is a federation of five Protestant bodies, including the Philippine Presbyterian, Methodist, Congregational Christian, United Brethren, and the Disciples of Christ of the northern Philippines.

Disciple Historian Takes Miami Church Post

NASHVILLE, TENN. — W. P. Harman, one of the founders of the Disciples of Christ Historical Society who served as national director of public relations for the Society since January, 1951, resigned on Sept. 30 to accept the position of executive secretary of the Greater Miami Council of Churches.

Until Mr. Harman's successor is named, his work will be carried on by the curator, Claude E. Spencer, and the members of the executive committee.

Lutherans Urge Adoption of Social Security for Ministers

DES MOINES, IA.—The Augustana Lutheran Church recently urged members of Congress to amend the Social Security Act so that ministers of religion may be eligible for federal old age insurance. The aim of social security in the United States, it was pointed out, is to provide necessary benefits for American citizens, "among whom ministers are obviously included."

Young Disciple Couple Serve in Belgium

Tom and Susan Hanna, Disciple fraternal workers with the World Council of Churches, use their motor scooter for low-cost transportation. The Hannas are graduates of Texas Christian University, and Tom has had two years at the Disciples Divinity House, Chicago. They are now in Belgium, following one year in France with CIMADE (see October WORLD CALL, page 6). On their vacation they "motor-scootered" in Scandinavia, Belgium, Holland.

The exclusion of ministers from the provisions of the Social Security Act as amended in 1950, it was stated, was based on "the pretext that including them would violate the principle of the separation of church and state."

The synod declared that, on the contrary, the denial to ministers of the privileges of Old Age and Survivor's Insurance "would seem to be both discrimination against them as citizens and actually a refutation of the principle of separation of church and state."

Disciple Chaplains in Europe Hold Retreat

GENEVA, SWITZ.—A retreat for all Disciple chaplains stationed in Europe was held here Aug. 11-13. Addresses to the chaplains were given by several of the Disciple delegates to the Faith and Order Conference at Lund, Sweden, including Stephen J. England, Enid, Okla.; Howard E. Short, Lexington, Ky.; Perry Gresham, Detroit, Mich.; and Ronald Osborn, Indianapolis, Ind.

The chaplains also visited the World Council Headquarters and the Ecumenical Institute here.

Colombian Protestants Seek Religious Liberty Declaration

CALI, COLOMBIA. (RNS).—A manifesto calling on the Colombian government to make "legal declarations in relation to religious liberty" was issued by the Evangelical Confederation of Colombia at its general assembly here.

In recent months the Confederation, which represents 17 Evangelical groups in Colombia, has issued a series of documents charging persecution of Protestants in this country.

Barton Hunter Appointed Social Education Director

INDIANAPOLIS.—Barton Hunter, pastor of the West Bluff Christian Church, Peoria, Ill., for ten years, has been appointed national director of social education in the department of social welfare of The United Christian Missionary Society. He succeeds Walter W. Sikes, who resigned in August to become a professor in the School of Religion, Butler University, Indianapolis, Ind.

Mr. Hunter received his B.D. from the University of Chicago in 1940. He spent three years at Lynchburg College, Lynchburg, Va., as associate professor of religion and as assistant dean and then dean of students.

Mr. Hunter began his new work in October.

Gutenberg Bible Insured for $300,000 in TV Appearance

WASHINGTON, D.C. (RNS). — The largest insurance policy ever issued on a Bible covered a volume of the Gutenberg Bible owned by the Library of Congress when it was shown on a national television hookup here.

A one-day policy for $300,000 was taken out by the National Broadcasting Company which televised the famous book from its studios here. Guards and motorcycle escort accompanied the volume when it left the Library.

Mark Rich, Rural Church Leader, Goes to Missouri

NEW YORK.—Mark Rich, nationally known leader in rural church work, has been appointed to serve as professor of rural church in the Bible College of Missouri, Columbia, Mo.

For the past eleven years Dr. Rich has been national secretary of town and country church work for the American Baptist Home Mission Society, with headquarters in New York City. Dr. Rich has also served as lecturer at Union Theological Seminary and Garrett Biblical Institute.

According to Dean Seth W. Slaughter of the Bible College of Missouri, no rural leader in America stands higher among all the denominations than Dr. Rich.

Swiss Theologian Joins ICU Staff in Japan

NEW YORK.—Emil Brunner, professor of theology at the University of Zurich, Switzerland, has been appointed professor of religion at the Japan International Christian University near Tokyo.

According to the announcement made by Kenneth Scott Latourette, president of the Japan ICU Foundation in the United States, Dr. Brunner will serve the University for three years, beginning in September, 1953.

Next March, prior to his new assignment, Dr. Brunner, one of the most influential Protestant theologians in the world, is scheduled to lecture at universities and seminaries in the United States.

Special Days

Nov. 1-30	Every Member Enlistment Month
Nov. 2	American Missions Day
Nov. 7	World Community Day (Women's Observance)
Nov. 23	Thanksgiving Sunday

Miss Kagawa Studies Here

—RNS Photo

Umeko Kagawa, daughter of Dr. Toyohiko Kagawa of Tokyo, noted Japanese Christian leader, is a student at the Presbyterian General Assembly's Training School for Lay Workers in Richmond, Va. After completing her studies, she plans to return home and help her father in his religious work. Miss Kagawa, 23, was in her early teens when World War II ended. She said that although the older people in Japan may cling to Buddhism or Shintoism, youth are quick to embrace Christianity.

Church of South India Marks Fifth Anniversary

MADRAS, INDIA. (RNS).—Members of the Church of South India on Sept. 27 celebrated the fifth anniversary of its founding.

The church was formed in September, 1947, through the merger of Anglican, Presbyterian, Methodist, Reformed and Congregational groups. It now has more than a million members in 14 dioceses.

Japanese Protestant Leader Warns of State Shintoism

TOKYO, JAPAN. (RNS). — Prime Minister Yoshida and other Japanese politicians are encouraging a revival of State Shintoism "to gain political support," the Rev. Michio Kozaki, chairman of the Japan National Christian Council, charged recently.

Dr. Kozaki, spokesman for 90 per cent of Japan's Protestants, said that one of the greatest results of the last war "was the abolition of enforced State Shintoism."

The Protestant leader, who also is

WORLD CALL

Moderator of the United Church of Christ in Japan, said his fear of this revival was shared by many Christian businessmen "who frequently are forced to donate to shrine funds under pressure."

Archbishop's Wife Calls for Equality

BOSTON, MASS. (RNS).—Equal representation of women in the church was urged by Mrs. Geoffrey Francis Fisher, wife of the Archbishop of Canterbury, in an address to the Women's Auxiliary of the Protestant Episcopal Church here on Sept. 9.

Mrs. Fisher told the 1500 delegates that it was a "denial" of the teaching and sacerdotal practice of the church to "treat the women, who are members incorporate in the mystical body of Christ, as, in some undefined, and, I believe, undefinable way, inferior to men."

"Such treatment has for centuries impoverished the life and witness of the church," she said.

Urges Political Action By Christian Workers in India

BOMBAY, INDIA. (RNS).—Christian workers in India have been urged by M. K. Mukerjea, president of the Christian Union in the United Provinces, "to take some interest" in the country's politics.

In an appeal to missionaries, the clergy and Christian laymen, he asked:

"Is it no part of the Christian faith to make the world a better place in which to live? Do you really think and believe that wherever you work it is no part of your calling to help the people of the land to form good government, better housing, just laws, improvement in education, health and sanitation, proper recreational facilities, eradication of malpractices and social injustices?"

Episcopal Church Will Hold 1955 Convention in Houston

BOSTON, MASS. (RNS).—The 57th Triennial General Convention of the Protestant Episcopal Church at its final session voted to hold its 1955 meeting in Houston, Tex.

The action was taken in response to an invitation by Clinton Simon Quin, Bishop of Texas. The Convention chose Houston after assurances were given by Bishop Quin that the church's position on race relations would be complied with there.

The bishop stated that if in the next three months he found that the conditions called for in adopted Convention resolutions on racial equality could not be met in Houston "I shall be the first one to tell you so." In that event, he added, the invitation of his diocese would be withdrawn.

Friendly Treatment Urged For Japanese War Brides

WASHINGTON, D.C. (RNS).—The future success of Christianity in Japan may be determined by the treatment Americans give Japanese war brides.

This is the opinion of Chaplain (Lt.) George W. Thompson, USN, who, as a chaplain aboard transports that bring many servicemen's wives to the United States, has counseled and guided Japanese brides on their way to a new homeland.

Chaplain Thompson praised the generally high calibre of these girls. He said, "these women are coming to America to become homemakers, mothers, and, in time, citizens of this country."

He urged churches to take a lead in welcoming war brides to the community and in extending the hand of continuing friendship to them as they seek to adjust to the new environment.

Beneath the Spire

CECIL A. MORGAN, 53, elder and former chairman of official board of University Christian Church, Fort Worth, Tex., is the attorney for the board of Texas Christian University . . . born on a farm at Pendleton, north of Temple, Tex., he was graduated from Meridian (Tex.) Jr. College in 1920 and from the U. of Texas Law School with LL.B. degree in 1924 . . . World War I service was with U. S. Army . . . married to Gladys Miller in 1927, they have a daughter, Mary Ann (Mrs. Joe) Gracey, and a son, Cecil A. Jr. . . . admitted to Texas Bar in 1924, he has practiced law in Fort Worth since, is now senior member of Morgan & Shropshire firm . . . president one year of Fort Worth Bar Association . . . active in Masonic Lodges, Shriner, and Knights Templar; member Texas Board of Education . . . likes to play golf, hunt, and fish.

* * *

MISS ERMELINDA RODRIGUEZ, 22, is consecrated Paraguayan first-grade teacher at *Colegio Internacional,* Disciple mission school in Asuncion . . . she went to that city from the country at 13, entered third grade for part-time study; worked part-time too, summer and winter, first for Paraguayan minister, then for missionaries . . . she soon joined church . . . an honor student much of time at the Asuncion Normal School where she received teacher's certificate in 1950 . . . assisted in evangelistic work at new Bario Colon Church . . . she is choir singer, teacher in church school kindergarten and daily vacation Bible school, president of Christian youth group—one of the most promising *Discipulos de Cristo en el Paraguay.*

Srta. Rodriguez

* * *

JOHN PARK WINKLER, president of 1952 Georgia Convention of Disciples, is pastor of Central Church, Columbus . . . a minister's son, he was influenced for the ministry by a Christian home, church, and youth conference . . . holds A. B. degree from Transylvania College and B. D. from The College of the Bible (1942), Lexington, Ky. . . . pastor at Paris, Mo., before going to Columbus in 1944 . . . latter church received mission support until 1947, now supports living-link missionary in addition to other Disciple cooperative work . . . he has been president, vice-president, and secretary of the Columbus-Phoenix City Ministerial Alliance, member of boards of Armed Services YMCA and Travelers' Aid . . . in Georgia state program, has been youth committee chairman, lab school teacher, intermediate camp director, youth and adult conference teacher . . . member of pastors' section of educational committee, National Council of Churches . . . married to Mary Ellen Johnson in 1941; they have four children.

Mr. Winkler

—BELL RINGER

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Women in the Life of the Church

WHAT should be the place of women in the life and work of the church? This question is being raised ever more frequently by women themselves and by others concerned over the effectiveness of the church and its ability to utilize all of the human resources at its command. It is a question that churches are going to have to answer—and soon.

There is not a single religious communion in which this issue is not a vital one. There is a growing feeling that the church is lagging far behind other institutions in making sensible and imaginative use of the abilities of its womanhood. And that, in lagging thus, the church is not only depriving itself of the best gifts which many of its members stand ready to make but is also preventing many such members from developing and using the God-given qualities with which they are endowed.

We are not speaking here of the so-called "women's activities" of the church. We refer to the central life and work and witness of the church—its total program. Many thoughtful Christians feel that, in planning and carrying out its central and essential mission, the average church gives slight consideration to women. There are few local churches, for example, in which there are not numerous instances of men chosen for positions of leadership for which they are far less qualified in ability, character and Christian insight than dozens of the women of the congregation.

IN 1948 the World Council of Churches set up a Commission on the Life and Work of Women in the Church. The Commission approached its work rather slowly but with thoroughness. It has made no radical pronouncements but it is gradually assembling the facts so that churches which wish to look at the problem intelligently rather than from the standpoint of inherited prejudices and custom can do so.

An important product of the Commission is a volume on *The Service and Status of Women in the Churches,* written by Dr. Kathleen Bliss. It is based on a study of women in the churches of 45 countries and may be had for $3.00 from World Council offices, 156 Fifth Ave., New York, N.Y. This volume and other studies of the Commission would stimulate the serious thinking of pastors and other leaders wise enough to sense that something is wrong with our present situation with respect to women in the church and willing to face the facts realistically.

Reports of the September meeting of the Commission held in Oxford, England, indicate that the members there were not just concerned with prestige and place. They talked rather about the church as a church and the contribution which women might best make to it. They asked:

"Is the church today in its preaching and teaching and in the message that is given out through the impact of its members, giving the whole message, or is there something lacking? If so, what?"

A wholesome note was sounded in the Oxford meeting by the Commission's retiring secretary, Dr. Bliss, when she commented on the "increasing number" of women holding positions of leadership in the church. "We should not pay so much attention," she said, "to how many women we can get on church boards, or to the church assembly, etc. Does it not depend more on what these women do and who they are? In many cases there has been numerical progress. The question is whether there has been qualitative progress, about which I am not sure."

COMMENT was made at Oxford on the contribution of women's voluntary agencies to the wholeness of the church's message. In this area women everywhere have wrought nobly. In some churches there has been little concern with the world mission of the church except in women's missionary societies. Even here the contribution of women is seen at its best when this central mission is related, not just to a women's group but to the church as a whole.

Woman's Day, ordinarily observed in the churches of the Disciples of Christ the first Sunday in December, would be a good time for a thousand churches to begin studies as to the place of women in the church —the local church, the larger life of the brotherhood, and in the life and work of the church universal.

Left, Father Malan Smyljanich, Orthodox priest, poses with his aunt who is known for her loyalty to the church. Center, a photo shows the buildings surrounding the Hidden Church, typical of those built during Turkish occupation. Right, Father Smyljanich and his son Mischa stand in the cemetery of the church their family has served for more than 200 years.

Midsummer Weekend

Editorial Correspondence from Rural Yugoslavia

A MIDSUMMER weekend in the heart of rural Yugoslavia proved to be one of the most memorable features of a two-months' journey through Europe this summer. This extended weekend—from Saturday through Tuesday morning—was spent in village and country churches and in the homes of church people around the town of Uzice which lies between Belgrade and Sarajevo.

On earlier visits to Yugoslavia—in 1947 and 1951—I had not visited Uzice (pronounced oo—zit—sa) but I knew one man who came from a nearby village and proudly claimed Uzice as his home. This man is an Orthodox priest or pastor who with his wife now lives in Belgrade. He is vice-president of Serbia, one of the six federated republics which make up Yugoslavia, the land of the South Slavs. His name is Father Smyljanich (*Smilla,* as in villa, and *nich* as in niche).

Visit Made During Motor Tour

This weekend visit came in the midst of a two-week drive in a car through four of the six republics—Croatia, Bosnia-Herzegovina, Serbia and Slovenia. We did not get to Montenegro which I visited briefly last year or to Macedonia. The "we" referred to here included Mr. and Mrs. Robert Tobias who occupied the front seat of the World Council Plymouth and Mrs. Buckner and myself who were the rear-seat drivers.

Tobias is a young Kansan who, after taking his B.D. from Union Seminary in 1945, went to Europe under World Council of Churches auspices and is now associate director of the Council's Department of Interchurch Aid. Since 1947 he has been in charge of relations with Yugoslavia. Those in a position to judge say he has a more complete and balanced knowledge of Yugoslavia and its churches than any other person they know. There are those who speak and write with more dogmatic certainty of the subject, especially if they have had the benefit of a few days in the unfatiguing atmosphere of hotel lobbies and embassy reception rooms there. Still others find it less complicating to pass judgment if they can avoid any first-hand acquaintance with the facts and any consideration of evidence which does not fit their prejudices.

Robert Tobias has gone about Yugoslavia with no axe to grind and no purpose but to help the churches and the people. He knows common people and priests and pastors of remote villages as well as leaders of church and state in metropolitan centers. He has travelled over the fine new highways but even more, as we did with him, over rough and dusty roads of the mountains and far off the beaten path. And, as we discovered perhaps a dozen times, he can patch up a tire after his spare has been used and then gone bad, whether in the broiling sun of a July afternoon or on a lonely mountainside around midnight.

When Father Smyljanich learned we were coming to Yugoslavia and that we were hoping to spend much of the time in the rural sections passed up by most visitors, he insisted that we come to Uzice and that he and Mrs. Smyljanich would also come from Belgrade

to join us. While attending a church conference in Geneva he had been with the Tobiases and he wanted them and us to see his town and village and people.

Another personal reason for going to this particular section was a pressing invitation from a young theological student, Vladan Popovich, who studied in Cambridge last year and on his way home spent some time with the Tobiases. Vladan's father, an Orthodox priest in a nearby village who had studied at Oxford in 1919, joined in welcoming these English-speaking guests.

When we arrived at Uzice on Saturday these friends and others who were to become friends had assembled to meet us and to outline some of the things they wanted us to do and see: two Sunday church services in the town, then out to Father Smyljanich's church, a meeting with the farmers at the cooperative, dinner at the Smyljanich home, coffee with the village teachers, and on Monday a visit to a war museum, to churches, homes of priests and others, a lamb barbecue with priests of the Uzice region and their wives, and on for Monday dinner and overnight and breakfast in the hospitable Popovich home.

Many Things Accomplished

These were but a few of the things proposed and but a few of the things accomplished. I went to Uzice knowing only the warm-hearted Smyljanich. Today we all are bound by ties of affection and Christian love to scores of remembered friends.

One of the churches visited on Sunday morning illustrated the manner in which these people persisted in their Christian faith through centuries of Turkish occupation and persecution. It was called the Hidden Church and was built during a period in which the Turks were particularly vindictive and persistent in their opposition to the Orthodox church. It is a small structure and is so surrounded by other buildings that it cannot be seen from the street. I took a picture of it from the gate, but from the road only the gate could be seen and it looked for all the world like an entrance to a barnyard.

This Hidden Church typifies the long, heroic struggle of the Orthodox in Serbia to maintain their religion. Members of communions as different from

Father Mischa Smyljanich greets a group of Serbian peasants on his round of pastoral visitation. The villagers and farmers alike look forward to each visit, for they find comfort in the young man's patient understanding and his wisdom.

them as my own owe these sturdy people a debt of gratitude for their witness to our common Christian faith. That debt is but partly paid by churches elsewhere by some modest gesture of friendship through the World Council's program of interchurch aid.

Ravni (rhymes with Romney) is the name of the village of the Smyljanich family. I say "family" with emphasis. It is *the* family of the village and the country around. For two hundred years members of this devoted family have been priests of the village church. Others have ministered to other nearby churches. Father Smyljanich's son Mischa is now the village priest since his father is kept in Belgrade by his duties as vice-president of Serbia and chairman of the committee on church affairs. Mischa and his wife, like his father and mother, are loved by the people. He is an officer of the Red Cross, teaches in the village school, farms his own patch of land and rides about the country on his horse visiting his people. He is a true pastor.

When members of the family were not around, we talked with some of the farmers about what their church and priest meant to them. Through Vladan they spoke with deep feeling of how the priests of

(*Continued on page* 18)

Orthodox priests and their families and Serbian shepherds were hosts to American guests at a barbecue held in the open air. Yugoslavian hospitality is typified in this feast. Nothing was spared to make the fellow Christians welcome in a nation close to the edge of the "Iron Curtain."

WORLD CALL

Human Rights
And the Home Missions Enterprise

By JAMES A. CRAIN*

AS thousands of local church groups all over America devote themselves to this year's home mission study theme, "Home Missions and Human Rights," some may ask, *"Why study human rights as a home missions theme? What has 'human rights' to do with preaching the gospel, establishing new churches, and strengthening the cause of Christ in America?"*

The validity of the missionary enterprise at home and abroad rests in the faith that men are created by God, that they are his children, and that it is not the Father's will that any should perish, but that all should come to a knowledge of the truth through Jesus Christ.

Human Rights Derived from God

This is a doctrine as old as the church itself. It has been stated in many ways throughout the centuries. The National Congress on Home Missions (See box below) declared that human rights inhere in the relation of the individual to God, and in God's purposes for him. It is likewise the basic doctrine of American freedom, for our founding fathers said in the Declaration of Independence that all men are created equal and that they are endowed by their creator with certain "unalienable" rights.

The very essence of the Christian teaching concerning the dignity and worth of man as a child of God was expressed in the declaration of the National Congress on Home Missions. It asserted that every person is entitled to freedom of his own "personal being and development" and to his own "uniqueness and unfoldment," without artificial hindrance and limitation.

Thus any study of missions, and particularly home missions, where we are dealing with unevangelized sections of our own land, must be concerned with the question of human rights. These rights are not given by man nor can they be rightfully taken away by man. They are conferred by God in the act of creation and are a part of the equipment with which every human being comes into the world. This is a part of the Christian doctrine of man.

But having these rights does not mean that every human being can exercise them. What are human rights worth to individuals who do not know that they possess this precious heritage; to those who are so low in the economic or educational scale that they do not know how to secure recognition of their rights; to those who because of language difficulties or social barriers do not have access to their rights; or to those who because of vice or indifference neglect their rights?

Rights, or at least the capacity to make constructive use of rights, is intimately related to righteousness. Dr. Douglas Horton has put it in these words: "When a person goes to church, he is actually exposing himself to the Lord of all life; in every way that his mind can contrive, if his worship be real, he makes himself susceptible to the spirit of Him who created him, who sustains him, and who is able to lead him into more abundant life."

One Compelling Purpose

The whole task of home missions—evangelism, the development of more effective church life, service to rural churches, to language groups, to migrants, to Indian peoples, to industrial workers, through home missions institutions, social education and action and by Disciple agencies—has one compelling and over-shadowing purpose—to make men aware that they are children of God, that God sent his son into the world to redeem them that they might come to the dignity of divine sonship.

It is a great hour when an individual discovers that he is a child of God, with the right to "his own being and development" and to "his own uniqueness and unfoldment." It can be a fearful hour when men awaken to their power without the knowledge of God.

Nearly fifty years ago Edwin Markham foresaw such an awakening of the world's disinherited and he recorded his fears in the poem, "The Man With the Hoe." He describes the stolid, unresponsive peasant of Millet's painting as "bowed by the weight of centuries" and bearing on his face the "emptiness of ages." Nothing, says Mark-

(*Continued on page 22*)

The following paragraphs are from a statement on human rights adopted by the National Congress on Home Missions, Columbus, Ohio, January 24-27, 1950.

In the Christian faith human rights are derived from God and belong to every person as a direct gift from Him in the act of creation. Human rights, therefore, inhere in the relation of the individual to God and in the purpose of God for him.

Human rights, in the Christian faith, include freedom of one's personal being and development, the right to his own uniqueness and unfoldment without hindrance of artificial divisions and limitations, the right to free and unhampered human associations.

Human beings also have the right to truth . . . (to) freedom of study and inquiry . . . (to) freedom of faith and worship (and) the right of the creature to approach the Creator and surrender himself to God as Father.

These rights come directly from God. They are basic and transcend the vicissitudes of time.

*Dr. Crain is executive secretary of the department of social welfare of The United Christian Missionary Society.

Young Hearts Strong Hands For the Church

PHOTOS BY ED MILEY
FROM BLACK STAR

Robert Warren, pastor of Memorial church, Fort Worth, with his class on Jesus' teachings.

Lucy Ann Pittman begins her conference day with morning watch, in meditation by the lake.

Responsible young churchmen come from summer programs in Christian education, such as the June, 1952, Young People's Conference pictured here at Lake Brownwood, Texas.

CONFEREES, mostly teen-agers, who attended the young people's conference at Lake Brownwood, Texas, last June were among some 10,000 Disciple youth in summer conference in 1952.

The conference program of Disciples of Christ began in 1920 with six regional conferences. The program caught on. A few more conferences were added each year, until in 1952 there were 126 on the

Tommie Bouchard, Lake Brownwood conference director, is state director of youth work for Texas. In 1952 the "dean system" in conferences was abandoned and full administrative duties for each conference were turned over to the local director.

schedule in the United States, and one or more in eight other countries where there are Disciple churches.

The question, Does good come from these conferences? might well be answered with another question, Can the brotherhood use ten thousand responsible young churchmen? The conference program of Disciples of Christ is devoted fully to development of Christian churchmanship in those who attend. The conference curriculum—a four-year course of study—includes classes in leadership education, personal enrichment and Christian youth action.

Practice in planning projects and carrying out plans is gained by each conferee through service on one of the conference committees. The worship committee plans and takes part in evening vespers. The recreation committee plans and leads group recreation and social life. Other projects are handled by other committees.

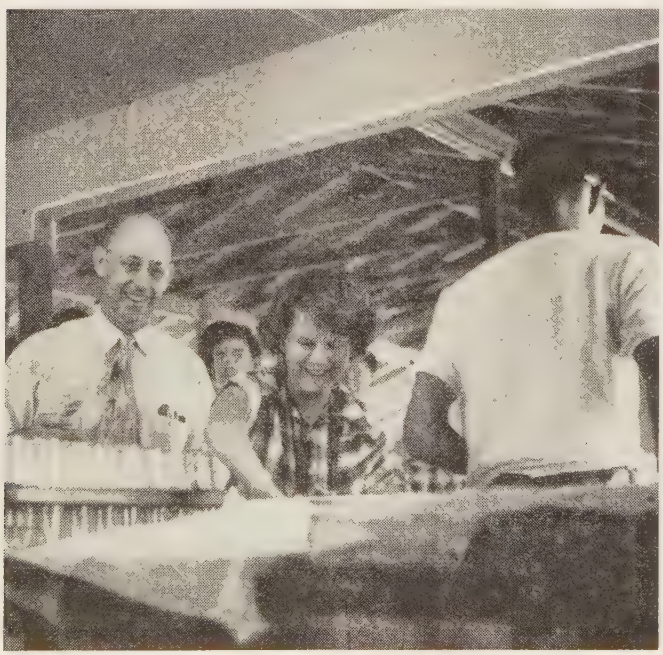
The ten thousand young people who spent a conference week together last summer had wholesome fun that they will remember for a long time. They got to know religious leaders personally. Pastors, missionaries, state and national church workers, and lay leaders in their home churches lived with these youth around the clock for seven days. Together, youth and adults studied the church and what it stands for, Christian living and what it requires of each person.

Tangible values have come from thirty-two years of summer conferences. Young people have learned something of what it means to support the church. Through purchase of Character Bonds they have helped to pay for youth work in their own states, the national youth program sponsored by The United Christian Missionary Society, conferences in other countries and several Christian world causes.

Each summer several hundred young people decide during the conference week to enter full-time Christian service. Now an untold number of former conferees fill Disciple pulpits. Others serve on the foreign mission field, on staffs of home missions institutions, and in state and national offices of the Disciples of Christ. Laymen and laywomen who hold important offices in local churches once received inspiration and training in young people's conferences.

Through summer conference experiences, boys and girls are learning to lift their hearts to God and helping hands to the work of the church.

"Chow time" is always welcomed happily by hungry conferees and faculty. Shown at left is Amos Myers, Fort Worth pastor.



Free period finds these boys strumming on ukuleles in their cabin while they wait the hour for recreation and swimming.

Evening vespers, a high point in the conference day, are conducted by students in the lakeside chapel at Lake Brownwood.

Conference quartet practices before worship. Left to right, Thurla Boswell, Joy Squires, Don Turner and Bill Boswell.

Bobby Johnson and Gale Fletcher work on one of the five conference committee projects in which all students take part.

A Look at Lund

A Review of the Third World Conference on Faith and Order

By HOWARD ELMO SHORT*

WHAT would you like to know about the Third World Conference on Faith and Order which met in Lund, Sweden, August 15-28? Since this report was written on the scene, we are assuming that the readers of WORLD CALL might be likely to raise at least a dozen questions. We shall try to answer these, and we hope the answers may whet your appetites for more information later.

Was this an assembly of the World Council of Churches like the Amsterdam meeting in 1948?

No, it was a meeting of the Faith and Order Commission of the World Council. It was therefore a continuation of the meetings held in Lausanne in 1927, and in Edinburg in 1937. The Faith and Order Movement became an integral part of the World Council at Amsterdam.

Who was there?

There were 224 official delegates appointed by 112 churches in 44 countries. They came from Argentina and Korea, Australia and Iceland, and nearly everywhere in between. There were also 25 consultants, appointed by the Central Committee of the World Council, including the Disciple consultant, Dr. W. E. Garrison. There were 10 fraternal delegates representing national and world confessional groups; 19 youth delegates; numerous interpreters, ushers and staff people; and 4 unofficial observers authorized by the Roman Catholic hierarchy. With an added 76 official visitors, we numbered just a few less than 400. A score of languages could be heard, but addresses and documents appeared only in English, German and French.

What is the Faith and Order Commission trying to do?

Its main work is to draw churches out of isolation into conference. No one is asked to be disloyal to his convictions, but to seek to explain them to others and to understand others. Delegates come in a friendly manner, realizing that all are trying to serve Christ and his church as best they know how.

Further, we discussed "Order," the way the churches worship, what the ordinances are and what they mean, and what the true nature and function of the ministry is. The "life and work" of the churches is not the particular concern of this Commission, but rather the beliefs and doctrines concerning Christ and the church.

Did you just listen to a lot of speeches?

We did hear some great and prophetic messages from such people as Archbishop Brillioth and Bishop Nygren of the Church of Sweden, Dr. Josef Hromadka of the Evangelical Church of the Czech Brethren, Prof. Donald Baillie of the Church of Scotland, Rev. Farid Audeh of Lebanon, and Professors Schlink and Obendiek of Germany, Maury of France and W. E. Garrison of the U. S. A. There was worship every morning and evening, and there were two great Sundays of worship.

However, the sermons and addresses were mainly for the purpose of stimulating discussion in the Sections during the rest of the Conference. Here we spent most of our time.

How did these Sections function?

The delegates and consultants were divided into five sections: three on the church, one on ways of worship, and one on intercommunion. In many long sessions we exchanged views, and finally prepared a statement to bring before the full Commission for consideration, amendment and final adoption into the statement that will be circulated around the world.

Several times we got down to sub-sections with just a few members, to frame topics for discussion in the larger groups. The closest personal fellowship, and probably the hardest work, took place in the Sections and sub-sections.

Did you agree on anything?

We agreed that we worship one God, Father, Son and Holy Spirit. We agreed that the church is a community in which men recognize the Lordship of one Christ. We agreed that, in New Testament times, the preaching of the Word, baptism and the Lord's Supper were everywhere marks of the church's unity. We agreed that faith in Jesus Christ as Lord and Savior is the original, simple New Testament affirmation. This, of course, seems practically enough to Disciples of Christ.

Did the Disciples just sit and listen?

Indeed not. One read the Scriptures at the first Sunday morning worship. One was secretary of the very

*Dr. Short is professor of church history at the College of the Bible, Lexington, Kentucky, and is now on sabbatical leave from that institution. Prof. Short's doctorate is from Hartford Seminary. He also did graduate work at Marburg University in Germany. He was a delegate to the World Conference on Faith and Order in Lund, Sweden, August 15-28. He spent the month of September lecturing in five centers in Germany. Beginning October 1 he is to serve for two and a half months as a member of the faculty of the Ecumenical Institute near Geneva, Switzerland.

Left, a group of the Disciples who attended the Third World Conference on Faith and Order which met in Lund, Sweden, August 15-28. From left to right, they are D. Ray Lindley, president of Atlantic Christian College, Wilson, N. C.; Ronald E. Osborn, professor of church history, Butler University Graduate School of Religion, Indianapolis, Ind.; Howard E. Short, professor of church history, College of the Bible, Lexington, Ky.; Perry E. Gresham, pastor, Central-Woodward Christian Church, Detroit, Mich.; Winfred Ernest Garrison, formerly of the University of Chicago, now professor of church history at the University of Houston, Tex.; Stephen J. England, Dean of Phillips University College of the Bible, Enid, Okla. Dr. Garrison served as Consultant to the Conference; the others were named official Disciple delegates. Also at the Conference as a delegate, but not present in the picture, was Basil Holt, representing The United Christian Missionary Society, in the Union of South Africa.

important Committee on Future Organization. As already stated, one made a formal address before a full session; he was also an official consultant of the Conference. One served as consultant to the publicity committee, after feeling it necessary to refuse the chairmanship of the committee. One served on the drafting committee of his section, while another served as secretary of two sub-committees, and a third was chairman of his sub-section.

All the delegates spoke before the full Conference during debates on the reports. On the last day Dr. Perry E. Gresham and Dean Stephen J. England were named to the permanent Commission on Faith and Order.

Were there any women or laymen present?

Yes, there were three women delegates, Mrs. Sylvia Green of the Society of Friends in Great Britain; Dr. Georgia Harkness of the Methodist Church in the U. S. A.; and the Reverend Prioress of St. Hilda's Priory, Church of England.

Among the several laymen, Sheriff J. R. Philip of the Church of Scotland; J. M. Ross of the Presbyterian Church in England, a civil servant; and Roland Kiss of the Reformed Church in Hungary, one time Undersecretary of State, were all very much in evidence.

Many wives of delegates were present and several special events were planned for them, when they tired of following the proceedings from the visitors' gallery.

Was there any concern about world tensions and the missionary task?

These matters were never far from our thought. There was a continual expression of the unity of the Spirit which transcends all social, political and cultural boundaries. There was close personal fellowship with those who live under difficult conditions. Many leaders from the younger churches took prominent parts. Some of these pleaded for the right to find unity among themselves, unfettered by the rules and traditions of the older churches. Those from India, Japan and elsewhere representing united churches witnessed to their gladness and oneness in Christ.

What about the physical setting of the Conference?

Lund, a city of 35,000 at the southern tip of Sweden, was already an important city in 1000 A. D. The university was founded in 1668. City, university and people alike, opened their doors and their hearts to us.

Nothing was left undone to make our work easy and our stay pleasant. Excellent food, including plenty of fish and cheese, was served buffet style in the university dining hall. General sessions met in the main assembly hall, and worship was held in the cathedral with open communion on Sunday morning.

What about the social setting of the Conference?

The city and parishes of Lund entertained us at a regal dinner, with service in splendor amid unusual lighting effects. Bishop Nygren and Mrs. Nygren entertained all of us at Sunday afternoon tea. Bus trips to the countryside were provided free. And, as a final gesture of good will, the King and Queen of Sweden came down from their holiday in Lapland to worship with us at the formal conference service.

Not to be forgotten was the herd of small boys and girls collecting autographs. As one put it, "Near the end one didn't have to have either a beard or a robe to be stopped."

What about the future of Faith and Order, and where can we learn more about it?

A permanent Commission on Faith and Order of 85 members was chosen to be ratified by the World Council Central Committee, which will spread the information gathered at Lund, and also continue study on the theological topics. This work looks forward to the Second Assembly of the World Council in Evanston, Illinois in 1954.

The Disciple delegates have been constituted as the Faith and Order Committee of the Association for the Promotion of Christian Unity, with Dr. Perry E. Gresham of Detroit as chairman and Prof. Ronald Osborn of the Butler School of Religion as secretary. They stand ready to serve our churches, schools and conventions in every possible way consistent with their regular obligations.

Ministers' Salaries

New Pension Fund Statistics Compiled by D. Ervin Sheets Mark the Growth Since 1925

D. Ervin Sheets

WHAT has happened to Disciples of Christ ministers' salaries since 1925? The Pension Fund, besieged with this question in various forms through the years, has completed a study of average salaries of "located" pastors who are members of the Pension Plan. Approximately 75 per cent of the ministers are enrolled.

No complete study had been made since 1925 when the Commission on the Ministry, authorized by the Cleveland International Convention (1924), made its survey of pastors, evangelists and educators. During the twenty-seven-year span between surveys only spot checks and incomplete tabulations were made.

With the compilation of data from each state, the Pension Fund now is ready to answer one of its most frequently-heard questions: "What is the average salary?"

In 1925 the average wage of Disciples of Christ pastors was $2,217. In 1952 the average is $4,090.08. But these figures tell only part of the story.

Parsonage Allowances Included

The 1952 salaries include parsonage allowances of 15 per cent for ministers who have housing facilities provided by their churches. The earlier study did not include such an allowance. Since 35.2 per cent of the ministers had parsonages in 1925, the allowance would bring that figure up to $2,330. Today about 80 per cent of Disciples ministers have housing provided.

The 1952 study shows that 7½ per cent of the ministers received salaries below $2,400. At the same time 18½ per cent were in the bracket of $5,000 or above. The remaining 74 per cent ran between $2,400 and $5,000. Fifty-two per cent were below the average of $4,090.08 and 48 per cent were above it.

Of the ten states in which the Disciples of Christ have their largest membership, five were above average and five below. Kansas, Missouri, Oklahoma, Southern California, and Texas were above the average, while Illinois, Indiana, Iowa, Kentucky, and Ohio were below. The District of Columbia, the smallest territory, had the largest average salary of $4,922.52. Nevada, another area with only a few churches, had the smallest average salary of $3,230.04.

(Complete state tabulations may be found on page 46.)

The ten top salaries of Disciples ministers are over $10,000. The twenty-five top salaries are $8,400 or over and are distributed among fifteen states. The 300 top salaries average $6,506.75. In 1925 there were only 117 salaries of $5,000 or above. In 1949, in the Pension Plan, there were 202. In 1952 the number has reached 411.

The 1925 average of $2,217 was almost identical with the average industrial income of $2,210 for that year. The 1952 average salary compares favorably with the average industrial income for 1951 of $3,353.[1]

Other incomes for 1951 offer further comparison. All transportation workers in the United States averaged $4,044; all government employees averaged $3,481. The net average of doctors in 1951 was $12,518; of dentists, $7,743; and of lawyers, $9,375. The average per capita income for 1951 was $1,574.

Figures Representative

The statistics used in the 1952 salary report of the Pension Fund were taken from records and are considered representative of the total picture in the Disciples of Christ ministry. In smaller states 77.7 per cent to 100 per cent of the ministers are enrolled. In the larger states studied, the figure runs between 70 and 75 per cent. Since the ten largest states account for 65.9 per cent of Plan members and the remainder account for 34.1 per cent, statisticians felt 75 per cent to be a realistic figure of representation.

D. Ervin Sheets, general representative of the Pension Fund who made the study, said that probably Disciples of Christ "located" pastors are better sustained today than ever before.

"But 27 per cent still receive less than the average industrial wage," he said. "And there is every reason to believe that further attention must be given to increasing inadequate salaries."

Pension Fund Serves Active Ministry

The work of the Pension Fund has not been confined to assisting retired and disabled pastors, but has reached out to encompass the ministry in active service as well.

"Our service to the active ministry is bearing fruit," Mr. Sheets said.

The statistics show great salary gains in all states. Georgia paid its ministers an average of $1,974 in 1925 and had increased that to $4,159.56 by 1952. New Jersey ministers gained only $373 in that period, but their 1925 average was $3,625.

Armed with figures such as these, representatives of the Pension Fund are ready for all questions about ministers' salaries among the Disciples of Christ.

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[1] *Survey of Current Business*, July, 1951, published by the U. S. Department of Commerce.

Make Mine Mexico!

Disciple Youth Tour
South of the Border

By CHARLES C. MILLS*

Two enthusiastic young Disciples on the youth tour pause to examine the stone carvings at the pyramids near Mexico City.

FROM as far as Albuquerque, Pocatello and Portsmouth they came. Leaving their eight native states to explore Mexico on the first national youth missions tour, ten senior high young people invested three weeks in visiting all the Disciples of Christ missionaries, meeting the national workers, and seeing the natural and historical sights of northern and central Mexico.

Mrs. George Oliver Taylor, tour mother, and the author, tour director, accompanied the group from the beginning of the journey in St. Louis, Missouri, last June 23.

Those joining the tour there talked with the editors and staff of the Christian Board of Publication and viewed the presses. An informal reception introduced the *Vision* advisory staff members to the young people.

Mexican Christian Institute in San Antonio, Texas, gave us our first glimpse of mission work. The witness for Christ was evident in citizenship classes, clinic, counseling, sports and native folk game activities. The Christian Youth Fellowship of the Institute provided the evening meal and led in recreation and hymn-singing.

Up in the Air

Overnight the train took us from the lowlands of Texas to the mile-high plateau of central Mexico. Disciple missionaries have a right to feel "up in the air" living at an altitude of six thousand feet!

At San Luis Potosi, Daniel Lopez de Lara, minister of the self-supporting Disciple church, and Xavier Valero, past president of the C.Y.F., welcomed us and escorted us during the day. We saw the Central Church, the school, known as Colegio Ingles, and La Colonial, the Crusade building of the mission station. And we met the Disciple missionaries, Mr. and Mrs. Howard T. Holroyd.

Next day at noon we arrived in Aguascalientes; in the crowded station all five Disciple missionaries waved a greeting to our little group. There were the Misses Pearl Gibbons, Ruth Leslie, May Wilson, Leila Callender, and the latest arrival, Hertercene Turner.

Morelos Social Center gave us an evening of fun and fellowship. Later when altitude and fatigue hit some members of our party, Hope Hospital demonstrated its Christian concern through the trained hands of its doctors and nurses. Ten years ago this town of 100,000 had no public hospital.

Children's Day was dramatized with a foreign missions theme during the morning worship service of the Aguascalientes church. After the offering for missions was taken, the president of the intermediates gave the accumulated weekly offerings of his class—more than twelve pesos—for Jamaican hurricane relief, in addition to the regular mission offering.

Mission at Pabellon

At Pabellon, twenty miles from Aguascalientes, the Mountain of Light Farm serves as a home, a Christian education center and an agricultural training school for future Christian leaders. The Paul Kepples and the Byron Spices, Disciple missionaries stationed in Pabellon, showed us the farm.

Also in Pabellon is the Casa del Hogar (the House-that-is-a-Home). The Home, under the direction of Miss Hallie Strange, also a Disciple missionary, provides shelter and loving Christian care for girls of the surrounding villages who come to attend the public school at Pabellon.

One hundred and fifty miles to the north in the Jerez Valley Miss Florine Cantrell and two Mexican girls serve as nurses in an area containing 25,000 rural people.

Shirt-sleeve days and wool-blanket nights spirited the bus trip to Guadalajara, second largest city in Mexico. Sights of Paracutin—the only volcano in historic times to be observed continuously since its first eruption—the ancient pyramids, and modern Mexico City climaxed the journey.

Disciples work cooperatively in Mexico City. The F. J. Huegels, Disciple missionaries, teach in the Union Theological seminary there.

The return train to the United States left too soon, but the young people will keep their memories bright by sharing the account of their trip with others.

*Mr. Mills is national director of youth missionary activities in the department of religious education of The United Christian Missionary Society.

This expanse of Greek soil in the shadow of towering mountains has been made available for resettlement of refugees.

A Test of Christian Fellowship

Results of Activities by an Ecumenical Team That Is Aiding North Greek Villages

By JAMES A. RYBERG*

ARCHBISHOP Spyridon, Patriarch of the Holy Orthodox Church of Greece, is keeping a kindly eye on a group of five non-Greek Christians who have been working for more than a year in his former diocese of Jannina, in Northwest Greece.

First project of its kind anywhere in the ecumenical movement, the team of workers is known as "Interchurch Service in Greek Villages," a pilot-project of practical Christian Interchurch Aid which has been described by the Archbishop as "a test of Christian fellowship."

Four Americans and a Swede—all Protestants in Orthodox Greece—compose the nucleus of ICSGV. They are Edson Sower, director, Harley Kline, and Lloyd Wakeman, all three from the Church of the Brethren; Stokely B. (Jimmie) Gribble, Disciples of Christ; and Olle Naesman, Church of Sweden.

The Archbishop and the Greek church have been much pleased with the team's results so far. So have a group of interested member churches of the World Council of Churches who have been supporting the project. These include the Church of the Brethren, Protestant Episcopal Church, Presbyterian Church in the U.S.A., Disciples of Christ, Evangelical and Reformed Church, Evangelical United Brethren and American Baptist churches in the United States, plus the Lutheran World Federation and the Evangelical Church of Germany.

Launching their activities in Jannina in January, 1951, the ICSGV team has all but completed drainage of a large swamp near the Albanian border by reopening a clogged, Turkish-built drainage tunnel over one hundred years old. This action will release more than a thousand acres of rich farmland to cultivation, badly-needed in mountainous Greece which is only one-seventh arable.

In addition, during the past year the team has distributed $80,000 worth of church-contributed food, clothing and soap to destitute residents of fifty border villages, plus $6,000 worth of CARE food parcels, and $1,375 worth of CARE tool and plow kits to aid the villagers in reclaiming wartime-deserted farms.

Utilizing 350 bushels of hybrid seed corn contributed by the Christian Rural Overseas Program in the

*Formerly publicity secretary of the Department of Interchurch Aid of the World Council of Churches, Mr. Ryberg is now with the National Lutheran Council.

U.S.A., valued at $4,500, team members have helped Greek villagers to achieve record corn yields. Hybrid seed brought them a crop valued at $70,000 over what they would have received by planting five times the same amount of native corn on the same acreage.

In some villages, planting of hybrid seed corn achieved double the amount of yield in bushels per acre, as compared with native corn, with ears twice as large. This fact takes on even more significance because the new hybrid seed had often been sown on the poorest land, receiving the least care, and because the Greek villagers first had been skeptical about introducing new seed and methods of planting advocated by the ICSGV team.

The team has also been carrying out an extensive program of agricultural education in the villages, introducing valuable discussions on elementary problems such as crop rotation, use and value of legumes, use of fertilizers, hot-bed construction, manure-pit construction, fruit grafting, reforestation and small experimental plots on village land.

Villagers Willing To Experiment

Initial contacts have revealed an unusual willingness among the villagers to try new methods and to experiment with new seeds, especially after their experience with hybrid seed corn. Team members have been much encouraged by this attitude, particularly in view of the fact that one crop failure to a villager usually means a very lean winter.

Villagers are already employing many small experimental plots where they are seeing for themselves the value of using the new methods advocated by the team under local soil and weather conditions. In this way the villagers are not only testing the new methods without great risk, but they are also learning that they can increase their food production with less work.

In the past, constant replanting of the same crops and lack of fertilizer and legumes had all but worn out the land. Now villagers are beginning to employ crop rotation, and for the first time are cultivating nitrogen-producing legumes—heretofore considered as "weeds" which could not be plowed up with their crude, hand-operated plows.

To augment this expanding program, the ICSGV team is planning to employ a small amount of farm machinery, practically unknown in Northern Greece. Now en route to Greece are four tractors, one a gift from the Roanoke, Virginia, Ministerial Association, and three purchased in England with team funds.

These latter three tractors are being transported to Greece free of charge, by courtesy of the Royal Navy. The British air-craft carrier, *H.M.S. Vengeance,* carried the tractors, plus a consignment of plows and other agricultural equipment with a total value of $8,000, for delivery to the ICSGV team.

Other Gifts Received

Also received or en route to Greece are 300 chickens (Leghorns, New Hampshire Reds and White Rocks), an electric incubator, 1,051 bushels of hybrid seed corn, 50 tons of high-analysis fertilizer, and 3,000 grafting scions for apple, pear, peach and cherry trees.

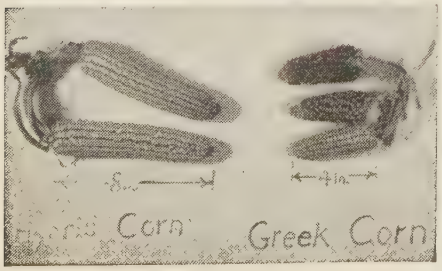
All of these items were gifts of churches, church agencies or Christian laymen who, knowing of the distress of the Greek villagers, made them available to the ICSGV team for use in helping the destitute Greeks to rehabilitate their farms and homes.

The team's future plans aim at helping the villagers to get all of their idle land under cultivation by utilizing the tractors and farm machinery to the fullest extent, together with new tools, seeds and methods of land usage. In this way the team expects production of villagers' land to increase by more than 100 per cent in the next three years.

Also slated for more attention by the team is a pro-

At right, Stokely B. (Jimmie) Gribble of the Interchurch Service team, delivers hybrid seed corn to Greek villagers and explains planting and cultivation methods. Mr. Gribble is the son of Mrs. Evylin R. Gribble of the WORLD CALL staff. Week of Compassion gifts support the work.

Below, all five ears of corn were grown in identical soil under the same climatic conditions. The two ears of American hybrid corn at the left are twice as large as native Greek corn at right. The ears of corn at left were grown under the instruction of the Interchurch service team.



gram of demonstrating methods of preserving food. At present, drying is the only process which the villagers know in order to help make food stretch through non-bearing seasons. Consequently, fruits and vegetables not used in season are usually lost.

Re-establishment of war-destroyed bee and honey industries are also on the team's agenda. In addition, it is hoped to introduce profitable production of milk products, food and wool, through organization of community cooperatives for dairies, cheese factories and food canneries.

Still further in the future is a vaster project of the reforestation of Greece's denuded mountain slopes, together with an overall program of land and water conservation. The team has already begun a few small projects of this nature and hopes that their tempo and number can be greatly increased.

Consensus of the team's experience thus far in the past year and a half demonstrated the tremendous potential of native Greek initiative, once the people are shown better agricultural methods. With this the team and its supporters firmly believe that the villagers are being helped to a better standard of living.

This experiment is a healthy development which may well open many new avenues for similar types of Christian service in other countries. It spells out in clear bold letters the fact that Christians have not lost the right to work. The kind of practical, hard, easy-to-understand work which has been demonstrated by the ICSGV team certainly lies within the best Christian and ecumenical strategy for churches and Christians to build a genuine "togetherness."

Such a project is valuable because it also helps to close gaps between churches, erasing the pseudo-distinction between "givers" and "receivers," and instead makes sharers of all who participate, truly a most genuine kind of fellowship in Christian sharing.

Midsummer Weekend

(*Continued from page* 7)

this family helped them in all their troubles, adding—"And we have plenty of troubles." They said also, "As long as we have anything to eat, our priests and their families will have something too."

The spirit of the Smyljanich family was reflected in the people of the church. They pressed about us, told us of friends in America and of their appreciation for our country and our people. They gave us also the warm greeting of Christian friends. We were at home.

Days later, as we were leaving Yugoslavia, Mrs. Buckner asked Robert Tobias whether he thought the present favorable attitude of the state toward the churches was genuine. Might it not change when the government felt more sure of itself?

Tobias replied, "I think that depends largely on the church and whether it comes more and more to be a constructive force in the life of the country."

I think he was right. A church that is near the people and knows their needs and seeks to meet them will live.

GEORGE WALKER BUCKNER, JR.

IT was quite a thrilling experience to pick up the first copy of the *Revised Standard Version* of the complete Bible. For six years we have used this version of the New Testament with growing appreciation. We are conscious of the significant background of modern scholarship that has gone into this translation, the vast expenditure of money, and the great faith that has inspired it.

Holding to the conviction that this new version would stand or fall on what it did to the poetry of the Old Testament, we turned first to the familiar passages in the Psalms and the Prophets. We must express our delight in the result. The rhythm and majesty of the Psalms are retained, and at the same time the language has been simplified. The verb forms have been modernized, obsolete words have been replaced, and the thought clarified.

This change is well illustrated in the eighty-fourth Psalm which in the King James version begins with a rolling sentence that sounds well but means little to the modern congregation,

"How amiable are thy tabernacles, O Lord of Hosts!"

The new version puts it,

"How lovely is thy dwelling place, O Lord of Hosts!"

Not an individual in a present-day congregation could mistake its meaning, and the poetic feeling has been retained. There are hundreds, doubtless thousands, of similar changes.

The American Standard Version never quite displaced the King James Version, in part because of the natural conservatism of churchmen, but in part also because it lacked the euphony of sentence structure of the older version. The *Revised Standard Version* meets the objections. There is no reasonable argument for holding on to the King James Version. The new version is adequate, modern, scholarly, and authentic. If given a chance it will make its triumphant way into the hearts of twentieth century churchmen.

CO-INCIDENT with the publication of the complete Bible in the *Revised Standard Version* comes Volume I of *The Interpreter's Bible.* Volume VII and VIII of the projected twelve-volume commentary, covering the four Gospels, were published during the last year.

Volume I has 150 pages of general articles on the Bible, dealing with canon, texts, versions, and transmission of the Scriptures. There are articles on the English Bible and its development, and the history of biblical interpretation, ancient, medieval, and modern. A wealth of scholarship has been concentrated into a small compass here and it is an invaluable section of the new work.

There follow 250 pages of articles specifically on the Old Testament, dealing first with the literature and language and secondly, with the history, religion and faith of Israel.

Then comes the commentary on Genesis and Exodus. The pattern of the three-fold page, first the comparative text of the King James and *Revised Standard Version* at the top, with the exegesis inviting attention to critical explanations of the text, and followed on

(*Continued on page* 38)

Junior-age campers plan their home-in-the-woods. One group (at right) holds equipment; others select saplings for a shelter.

Let's Go Camping

Juniors Can Learn of God's Power and Character in the Out-of-Doors

By MABEL METZE*

LET'S go camping! Let's take our boys and girls and go outdoors. Let's see what we can learn of God and his purposes from his world. "Ever since the creation of the world, his invisible nature—his eternal power and divine character—have been clearly perceptible through what he has made."[1] Let's help boys and girls to see what God has shown of himself in his creation.

Church leaders who love and understand boys and girls, and who know something about how to help them grow religiously, can guide them to learn of God's "eternal power and divine character" through being with them in his out-of-doors.[2]

A group of junior-age campers on their way to their home-in-the-woods discovered a flower completely new to them. (It was a gorgeous passion flower.) There was a moment of awe and wonder. Then one of the boys said, "And to think God planned the world to have things like that in it!" Certainly such delicate beauty shows to those boys and girls the "eternal power and divine character" of God who created it.

A leader and his group of boys and girls can live like a good Christian family in the out-of-doors (a rather large family, to be sure, with six or eight children of about the same age!). Arranging a home-in-the-woods draws a group together like a family. True, the boys may feel that they, who cut the saplings and place them for a shelter, are more important than the girls who may, as one boy said, "pick flowers, or sit and watch us!" But when the girls show their worth by advancing good reasons for leaving some saplings to grow into trees and for cutting away others, the boys may develop some respect for them. And when the girls cut small, straight branches and lash them into a workmanlike table, the boys' respect may even be voiced. Or it may not, but a point of Christian growth for junior boys and girls is to appreciate each other's worth, for in the Kingdom of God there is "neither Jew nor Greek, neither male nor female."

Children Discuss Scriptures

When the home-in-the-woods is arranged, and the "family" sits down for its daily Bible reading time, wonderful things happen. One group spent an hour discussing Luke 6:27-36, sitting in the home they had prepared. Twice the leader, feeling that some of the children must surely be bored and ready for another activity, suggested doing something else, but the discussion went right on until the children were satisfied.

This could not happen on Sunday morning. There is not that much time in most Sunday church schools. But it can happen outdoors in a camp where there is no bell to hurry the group from one activity to another.

One site for a home-in-the-woods was selected because it had three sturdy grapevines for swinging and sitting. It did not take the group long to decide that rules must be observed, for the vines were strong enough for a certain weight and no more. Yes, life has its rules.

*Miss Metze is national director of children's work field program in the department of religious education of The United Christian Missionary Society.

[1]Romans 1:20. Smith-Goodspeed: *The Bible: An American Translation.* University of Chicago Press. Used by permission.

[2]The following program materials will be helpful in setting up a camp project: *Camping with Juniors* ($.50) prepared by the National Council of Churches; *Outdoor Activities for In-Town Groups* and *Program Helps for Camp Leaders* ($.50 each); *Nature Lore Manual for Church Leaders* ($.20) by Reynold Carlson. These are all available at the Christian Board of Publication, St. Louis, Mo.

And when it came time to leave climbing and swinging for work that needed to be done in the "home," Ecclesiastes 3:1-8 had some new items added. "A time to eat and a time to refrain from eating, a time to swing and a time to work," said the boys and girls.

The home developed through the week: an entrance between two shrubs, a "garden" along the path where twin leaf and Solomon's seal grew, a place to wash our hands, a table, a bench, a cup tree, and finally a sign giving the name of our group.

Exploration Trips Keep Interest High

As we took exploratory trips it was like finding an old friend to come unexpectedly upon our home again, approaching it from a new direction. There was real adventure in this. We did not need the exploits of Superman when we lived together in the out-of-doors.

It is thrilling in a home-in-the-woods to read Psalm 148 with its urgent admonition to all created things to praise the Lord. It is fun to think what the psalmist would have said had he been here. It is challenging to study how we could read the psalm aloud in a choral reading, like choral singing, to help those who hear us to understand and feel like praising God too.

And as time goes on, our "family" is impressed more and more with the goodness and greatness of our loving God who planned the world, for "behold, it is very good." A litany is a good way to express in our own words our thanks to him, a litany in which every word calls up happy memories of lovely things enjoyed at camp. One group expressed it this way:

LITANY

For our home-in-the-woods
  And the great out-of-doors;
For our cabins and rooms
  To sleep in at night;
Dear God, we give thee thanks.

For sunlight by day,
  And moonlight and stars by night;
For clear water from the well;
  For the lake and pool to enjoy;
Dear God, we give thee thanks.

For trees and flowers and pretty grass
  That give us beauty when we pass;
For birds and butterflies and animal friends
  That we have discovered this week at camp;
Dear God, we give thee thanks.

For food and clothes, cool breeze and sand;
  For friends we've made, old and new;
For the Bible that tells us
  Of God's plan;
Dear God, we give thee thanks.[3]

Yes, let's go camping with our youngsters—our class, our club, our family. Let's keep the tempo slow, so that we can use the opportunities in camplife for leisurely exploration and appreciation of God's creation, and so that we can express through conversation, prayers, and appreciative reading our comprehension of God's "invisible nature—his eternal power and divine character." Let's learn to appreciate his human creation —each other. That is an important part of Jesus' way.

Day Camping Has Value, Too

Let's go camping during the day if we can't stay over night. There is an even better carry-over from day camping into everyday living, because the children are at home every night.[4]

And that is what we want—carry-over, so that the boys and girls find God with them every day, see his hand daily in his creation all about them, and practice every day living the way of Jesus Christ more fully.

[3]Junior Camp at Castalian Springs, Mississippi. Edna Brummitt, counselor.

[4]The slide set, *Discovering the Day Camp*, will be helpful in planning for such camping experiences. It may be rented for $2.50 from Audio Visual Services, The United Christian Missionary Society, 222 South Downey Ave., Indianapolis 7, Ind. The Girl Scouts' Day Camp Book ($.50) is very helpful in planning day camping for the first time.

This group of campers chose "Hummingbird Hill" as the name of their home-in-the-woods because they found a hummingbird's nest near by. Here this group meets for the daily Bible reading time.

When a Child Considers The Miracle of Life—

School, Church and Family Should Cooperate to Give Him Accurate Information, Emotional Stability

By MRS. CLARENCE H. HAMILTON*

—RNS Photo

Children gain emotional stability and healthy attitudes toward sex through close family ties. Loving parents can supplement and enrich classroom studies by happy home relationships.

MOST of us believe that religion is relevant to all experiences of life, capable of giving meaning and value to every thought and word, to all activities and relationships. All education should be growth in spirit as well as in knowledge. So one might say that all education may become religious education if it is permeated with the religious spirit.

There are, however, some subjects which seem more related to religion because they are concerned with ways of living in intimate relationships. Parents who have been giving earnest consideration to the question of using the hour a week released by the public schools for religious instruction are also, in many places, being asked to consider another question which has very direct religious implication and should be considered just as seriously. This question is "Shall we have sex instruction given to our children in the public schools?"

Discussions Often Heated

There is often a wide divergence of opinion and sometimes heated argument pro and con, when the subject is brought up in the parent-teacher associations. Some parents would never consent to entrusting so vital a part of a child's education to anyone who did not know and love the child as only a parent does.

Others argue that if parents are not prepared to undertake it, our concern should be to educate the parents, teaching them how to fulfill their obligations, rather than dealing directly with the children. They argue rightly that children ask their questions before they are old enough to go to school. By the time they are six or seven they have the right or the wrong answers.

Granting that this is true, others say we still have to deal with those who have the wrong answers. If some parents have failed, the school has increased responsibility toward their children. A child with misinformation or the wrong attitude may become a very disturbing influence in a schoolroom.

There are undoubtedly some things which parents and only parents can do. For sex education is a broad and complex subject. It is not merely instruction in the physical facts of reproduction. It is concerned with emotions and attitudes, behavior, ethics and cultural standards; and because it is concerned with human relationships and attitudes toward life and the source of life, it becomes in very truth a religious question.

Ideal for Every Child

The ideal we hold up for every child in this part of his education is that he shall have accurate biological information, combined with emotional stability, appreciation and respect for the opposite sex, and high ideals for marriage and family life.

Some children are fortunate in having parents who truly love each other, with high-minded respect, romantic devotion and physical fidelity. The beauty and reality of such a relationship is the strongest influence in a child's life. It gives him emotional security and the pattern for his attitudes and relationships with the other sex. Such parents are likely to answer his questions when they come, as honestly as they do other questions, so that the child accepts the fact of sex in life as he does any other interesting fact.

More important than the specific knowledge about sex are the attitudes he unconsciously takes over from his parents, such attitudes as respect for the personality of others, reverence for life, and some feeling of awe and wonder for the miracle and mystery of a new life.

The questions children ask are often more profound than they seem to be. When a child asks "Where did I come from?" or "How did I get started?" he may be asking for more than he can make articulate. It is

*Mrs. Hamilton is a former Disciples of Christ missionary to China and author of several books and pamphlets on family life. This article, one of a series on the Christian family, will be of special interest to Christian Women's Fellowship groups.

quite correct to tell him of his prenatal existence, but that is not a complete answer. For we parents know we only pass on the life entrusted to us; we do not create it. The source is a mystery and we believe it is from God. And while our little child may be able to understand even less than we do, it is only fair to him to say as well as we can, "Your father and mother are responsible for your birth. But back of us is God, the giver of life and the creator of all."

When children have truly loving parents it is not so important if by reason of shyness or lack of vocabulary they are unable to give him definite sex instruction; they have already given him the most important part, his emotional stability, confidence in them, and a start in right relationships. He can, if it is necessary, later learn the other from books or in school.

Role of Loving Parents

The child who needs the most help is the one whose parents have failed to love each other and their children rightly. We can re-educate him if he has wrong ideas about the physical facts of sex life, but no amount of instruction can create the emotional stability which the parents have failed to give, and it is much harder for him to learn about right relationships.

What can the public schools do to fill in the various gaps which parents have left unfilled?

Last year in our local grade schools we tried out a method which may be good for others. From the religious educational directors in our village we learned where to get good films on sex education and good family life. The parent-teacher association sponsored their showing on two evenings. Parents were invited to come with their children if they wished. Many came, and it is significant that the large majority of those who came without their children requested a second showing to which they might bring their young ones.

I heard many mothers say, "I've learned some things I never heard of before."

Others later expressed surprise and pleasure at the new bond of mutual understanding between themselves and their children which came from their seeing the pictures together.

Need For Understanding

One of the high school girls from a broken home said to her teacher, "Maybe we could have had a nice home if we had understood things better."

The pictures had been helpful to good parents who had been unable to talk about sex to their children. They had been helpful to children whose home life was not good by showing many samples of happy family living.

I believe that the church could do an even better job preparing the youth of high school age for happy marriage, for it not only promotes high ideals by teaching, but upholds them by giving each one the support of a strong, loving fellowship. If only we could bring all our youth under its powerful influence.

In sex education, as in many other things, parents who cooperate with the schools and the church have almost unlimited resources for the growth of their children into full, happy lives at home and in society.

Human Rights

(*Continued from page* 8)

ham, is "more fraught with menace to the universe."

It is our fate to live in a time when millions of men have awakened to a sense of power without discovering that they are also children of God and members of the human family. We are today paying the penalty in "blood, sweat and tears" for our failure more effectively to point men to a way of life that stands above all human apportioning.

Emil Brunner, the great Swiss theologian, says that the idea all men have that they *ought* to be treated alike comes from the Scriptures in essence. He cites God's creation of man in his own image as the "deepest foundation of the sense of right in the Bible."

We still have far to go in America to make human rights available to all men. Equal opportunities for personality development are not yet open to all.

Church Has Influence

Many a boy or girl got his or her first glimpse of the possibility of becoming somebody in a Sunday school class, or while listening to a sermon in a mission church.

Home missions institutions like Hazel Green Academy in Kentucky, Southern Christian Institute in Mississippi, Jarvis Christian College and Mexican Christian Institute in Texas, can rest their cases for support on the record of boys and girls who have gone out from their walls to become persons of real worth.

All Peoples Church and Community Center in Los Angeles, and Yakima Indian Christian Mission in Washington are agencies that have served well and will make even more important contributions in the years to come.

As Disciples of Christ give increased attention to their long neglected rural churches, to foreign language and racial minority groups, they will discover new resources to enrich their common life.

Purpose of Christian Education

The whole program of Christian education, church development and evangelism, and social education and action is designed to develop persons in the likeness of Christ.

There is a popular, though somewhat hackneyed, saying, "You can't keep a good man down." It is one of those expressions often used as a stereotype to avoid the necessity of serious thinking. But it does express an important truth.

You can't keep a good man down. If you tell him that he is a child of God he won't stay down. He will rise to a new sense of dignity and worth. If you tell him that he is a free man he will begin to act like a free man. If you tell him that along with his rights he also faces duties and responsibilities, you have put his feet on the road to nobility.

This is the business not of home missions alone but of missions everywhere. It is the business of every church and of every Christian.

Miss Dimple Heather (at left) and Mrs. Marshall Gilchrist (right), Disciples of Christ missionaries, enter the patio of the Presbyterian-sponsored Spanish Language School at San Jose, Costa Rica, for relaxation between classroom sessions.

Disciples Study Spanish in Costa Rica

Photos by Carroll Seghers II from Black Star

THE Spanish Language School, now located at San Jose, Costa Rica, was first established at Medellin, Columbia, in 1941, under the auspices of the Presbyterian Church in the U. S. A. and its Board of Foreign Missions.

Religious tensions and rigid immigration quotas made it advisable to move, and in 1950 the Board selected San Jose as a more suitable site for operation. San Jose, with a population of 75,000, is the capital of the central American republic of Costa Rica.

The Presbyterian school serves all agencies that wish to send students. Disciple students who have attended recently include Miss Hertercene Turner and Miss Dimple Heather, missionaries to Mexico, and Mr. and Mrs. Marshall Gilchrist, missionaries to Paraguay.

The school trains its small classes in the use of the Spanish language. Work is intensive and the methods up-to-date.

WORLD CALL here looks in on three Disciple missionaries as they seek to master the language they must use in their Christian service.

Miss Heather (right), training for work in Mexico, repeats Spanish sentences as dictated by her instructor. A recording is being made for play-back, comparison and criticism. Every student must take this test each six weeks as a means of measuring progress and solving pronunciation problems.

Individual tutoring and counseling rank high among the aims of the school. Students who need special help are encouraged to spend time in the afternoons with their instructors. Here Disciple missionary Marshall Gilchrist (right) receives advice from Senor Carlos Diez, one of the seventeen faculty members. Regular class sessions end at 11:50 A.M., allowing time for such meetings. Classes begin at 7:30.

Classes in conversational Spanish are vital to the work of missionaries. The size of these groups is held to four and work is of a practical nature. Here Senor Diez uses a gesture to clarify his use of a difficult idiom, while the three Disciple missionaries and Wyatt Lee, Baptist, listen intently. On the blackboard is a letter written by a grammar class. All phases of language study are given attention.

The vital importance of Christian worship plays a large part in school and mission activities. Here the missionaries attend worship services at the Methodist church in San Jose. Miss Heather (left) and Mr. and Mrs. Gilchrist are sitting in the last row. Chapel services, held each morning at the school, ordinarily are led by Spanish students, for missionaries must learn to read the Scriptures and pray in Spanish.

Mr. Gilchrist talks over a contemplated broadcast with a Costa Rican announcer at the radio station in the mission broadcasting center. Although it is not connected with the Spanish Language School, the radio station cooperates in its scheduling and frequently sponsors programs using a "cast" of students. Since broadcasts are in Spanish, the missionaries must be alert to use good phrasing.

Athletics is one universal language that gives missionaries a break from Spanish-speaking. Here the Disciple students are watching a volleyball game being played on the mission grounds. The schedule of classes at the language school permits students sufficient time for sports and leisure. The capital city of San Jose is both modern and colorful, and trips may be taken to the seashore and mountains.

Miss Heather and Mrs. Gilchrist read copies of American magazines on the back lawn of the mission station, while Mr. Gilchrist (seated by porch) talks with Senor Diez and another missionary couple. Every effort is made to provide for the comfort and convenience of students. Small morning classes and spacious spots such as this compensate for the Costa Rican heat which Americans encounter there.

CHICKENS AND EGGS. Buildings and yards which once provided quarters for exotic birds, now enable the community to keep pure bred hens, providing eggs and meat. Mlle. Merle d'Aubigne, at right, is showing Mrs. Susan Hannah around the grounds.

"Way Station of Hope"

By ROBERT TOBIAS*

IN an old-fashioned chateau at Sucy on the outskirts of Paris, a little band of French Christians three years ago welcomed a number of old people, married couples, young men and children who had to leave home and work and friends in the East.

Today the old chateau is a living station of an "above ground railroad," a place where refugees on their way to beginning again across the seas can already begin again with their professions, or in new professions, with studies and recuperation.

The community began simply as a hostel where refugees could find food and shelter while getting their papers in order for emigration, or while seeking employment in France.

Often delays stretched out to days, months and years.

Many of the refugees were gifted men and women. Under the able leadership of Mlle. Merle d'Aubigne, combined with their own talents and imagination, they began

*Mr. Tobias is a Disciples of Christ staff member of the World Council of Churches. Week of Compassion offerings help to support the World Council's Service to Refugees.

ANGORA RABBITS. Mr. Pajcic is a 64-year-old Serbian farmer, responsible for the rabbits and hens. Angora rabbits must be combed each day and the wool is then sold. At present there are 112 hutches; but the number of rabbits increases almost daily.

FARMING AND GARDENING. A young Estonian, farmer's son, mechanic and electrician, is responsible for the farming project. This includes vegetable gardens, fields of hay, potatoes and grain.

WOODWORK AND CABINET MAKING. Czech refugee repairs furniture and does interior decorating in homes in France. The cabinet makers have also built rabbit hutches, a barrack for weaving, etc.

Refugees at Sucy, near Paris, develop a self-support community

WORLD COUNCIL PHOTOS

PEOPLE living at or passing through Sucy include the very old and very young. Among them are those of every East European nationality, mostly of Orthodox or Protestant religion. A young couple with children stand a chance for emigration. Older people are likely to spend the rest of their days here in Sucy.

first one work project, then added another and another. Today, rather than being an unemployed drag on French society, these refugees are self-supporting. Their demonstration of what imagination combined with hard work will do is a real example to the community and to other refugees. Of great value to the refugees themselves, here, in supporting themselves, in investing their energies in creative activity, they buoy up spirits which in years of homeless wandering and an uncertain future often give way to despair.

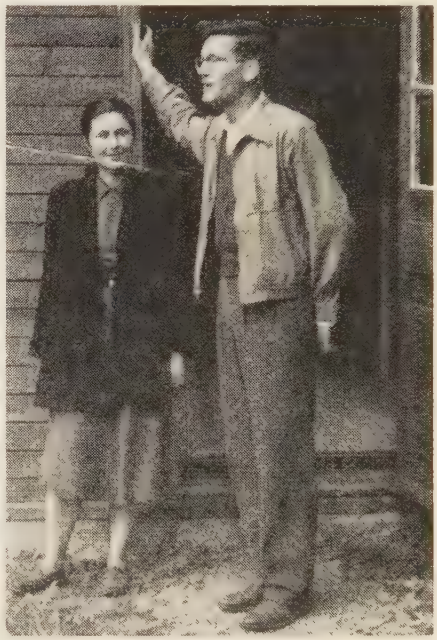
There have been problems. Refugees, once of means and comforts, on entering the spacious walled park and chateau have hoped to live again *la vie de chateau*. Others have wearied when their early efforts did not produce income as quickly as they had hoped. Some have simply been adventurers. But others have come and have worked because they loved their trade and find here a free place to develop it—while waiting.

And when those who have waited finally receive papers to emigrate, it is with mixed emotions that they close the high gate to what has become a home in their wanderings, and move off down the narrow walled street which leads again to an uncertain future in a new land.

Some will now be found in America, in Australia, in Canada or New Zealand. Mr. and Mrs. Horak, whose imagination showed what possibilities refugees had at Sucy, are now in Nebraska, U. S. A. He works on the night shift in a boiler factory. His wife works mornings in a bakery. In the afternoons they are off to towns and cities all over the area, speaking and receiving support for refugees. Mr. Ptacnick, the "remarkable gardener," is now in Canada.

Behind the Horaks and Ptacniks are thousands of others who, like Abraham, also seek a promised land, a chance to work, to dream and to build.

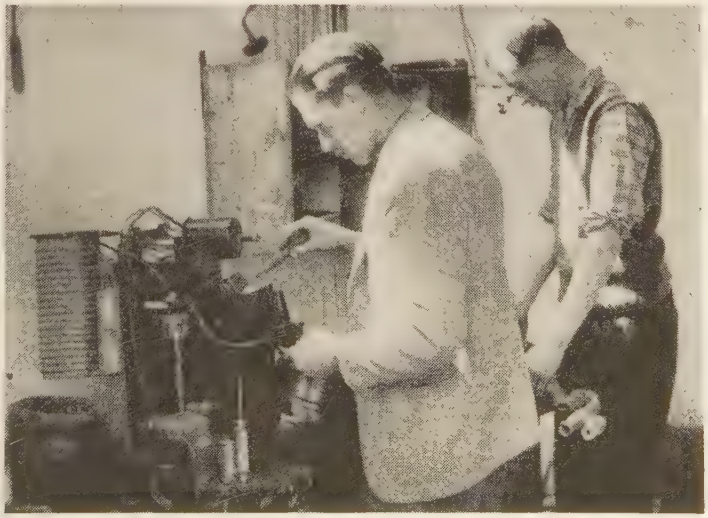
Sucy is one of many places on the way. To many, places like Sucy, supported by refugees themselves, by churches, by individuals, will be the end of the way.



WEAVING. Tom and Susan Hannah were Disciples of Christ fraternal workers with French churches (CIMADE) for a year. Tom helped to construct a barrack at Sucy for a weaving center. The Hannahs are now in Belgium as fraternal workers.

MICE. A Czechoslovakian refugee cares for a special breed of mice which are sold to laboratories for TBC tests. The parents of the strain were a gift from a friend in America.

REPAIR SHOP. Two young refugees, including the Estonian farmer, operate the mechanic-and-repair shop. Equipment was purchased with a gift from the Christian Women's Fellowship of Ohio, USA.



Missionary Walter D. Cardwell helps count village offerings.

Preaching Trips into the "Bush" Are Important

PHOTOS BY ELLSWORTH LEWIS

TRIPS into the Belgian Congo "bush" are a regular part of the work of Disciples of Christ missionaries to Africa. For more than fifty years the "back country," with its maze of jungles and its treacherous climate, has been the center of unique but difficult missionary effort. Going "into the bush" is a French way of describing the journey from the population centers to the villages of the forest.

In the out-of-the-way spots in the Congo lie hundreds of villages served by missionaries and native preachers. The churches exist more in the spiritual sense than in the physical, although there are crude structures for worship and community activity. Yet enthusiasm among Christian natives in the bush is high, and the visit of the white preacher is awaited eagerly.

Walter D. Cardwell, Disciples of Christ missionary stationed at Bolenge, frequently makes a tour of the back-country churches.

"The trips are not merely interesting," he says, "but they are a vital and significant part of the job to be done. These meetings, and the expected and unexpected things which happen during them, reveal the size of the task as one contemplates a strong, truly Christian community in Africa."

One of Mr. Cardwell's trips into the bush begins after hours of painstaking preparation. Books must be packed, letters must be collected for delivery along the road, and the gas tank of the small truck must be filled. Food in tin cans, bedding, and cooking utensils are included, for the trip may last for weeks. And there are no superhighways and glamorous motels in the jungles.

Early in the journey the missionary must stop to deliver letters and packages. Village preachers always seek him out for advice or pure conversation. At one village he may be asked to solve a community problem or arrange for the transportation of an elderly or sick person back to the central mission station. Before he has reached his real destination he has played a part in the lives of hundreds of Congo Christians.

Unless Mr. Cardwell makes a quiet approach to the village where he is to stay, he will be met by the sound of drums—the telegraph of the bush. Native preachers, other Christians, and a majority of the villagers will gather about him quickly, singing hymns and shouting enthusiastically. After a word of prayer the missionary is led to his mud house to prepare for the meeting at the church.

"There are four things we always do during the week of meetings with the Christian leaders," Mr. Cardwell says. "These are in addition to the daily periods of congregational worship." These sessions with native leaders are vital to the success of missionary effort, since these men carry on the Christian work during the absence of Mr. Cardwell.

FIRST the missionary enters the offerings of each village on the record sheets, after he has counted the money on a small table in the presence of the natives. The amount is read aloud so that each person may hear. Usually the head evangelist, who has visited each village to encourage giving, sits at the table to assist in counting the money.

Stewardship is an important item among the natives of the bush. Each village that shows a substantial increase in giving is held up as an example, and the missionary utilizes this competition to teach principles of systematic giving during the recording of the offerings.

A similar scene takes place on Saturday when each native preacher is paid. Once again all the money must be counted, including funds that have been given to assist the smaller villages. Often a part of each village's offering goes to help the school in that area.

"These school 'appropriations' are a necessary part of the division," Mr. Cardwell says, "because from the beginning the school has been a child of the church."

THE second responsibility of the missionary is that of teaching those who desire to become Christians. Natives in all walks of life come from the surrounding villages during the in-gathering. Each day the wooden drum booms forth and the inquirers gather in the pole-and-thatch church for another lesson about the way of Jesus. On

Scenes like this are familiar to the back-country missionary. After the worship service, natives engage in a discussion of a community problem as Mr. Cardwell looks on.

Saturday morning the new Christians are questioned by the African preachers and the missionary to make certain each one understands the meaning of the new road he is to follow.

The instruction comes to a climax on Sunday morning as the converts are baptized in one of the forest streams. Along the path leading back to the village, all the older Christians stand with outstretched hands to greet the new members of the Christian church in the Congo.

A THIRD task of the missionary in the village is that of discussing personal problems with the Christians. Some of the problems are discussed in the church, with preachers and elders present. Others are brought to the hut of the missionary for personal attention and solution.

Mr. Cardwell says the most difficult problem is that of marriage.

"Christian marriage is very difficult to present and uphold," he says. Africa is a land in which wives have always been bought and sold, to be paid for over a long period of time.

At every in-gathering, the missionary is apt to be the arbiter of heated arguments between husbands and wives. Usually the wife presents her view while the husband sits at one side to deny each charge.

These experiences invariably impress upon the mind of the missionary the slowness of Christianity's penetration into the total life of the natives.

Sunday morning at dawn, the climax of the missionaries' visit in the bush comes when the baptism of the inquirers is performed in the nearest stream by native preachers.

THE fourth job of the missionary is that of teaching the native preachers, giving them new insights into the truths of the Bible and again setting before them the central elements of Christ's message. In a sense, the missionary must conduct seminary "classes" on a very small scale, for he will leave his work in the hands of bush preachers for a great period of time.

"As the missionary stands before them with his New Testament open," Mr. Cardwell says, "he remembers how many helps he has had in his training for leadership, and how few these sons of Africa have had. After each visit, he hopes these village preachers will return to their task feeling that Christ and his church is the first great need of their people.

As the missionary preaches his final sermon he prays that he may give all his hearers the inspiration to walk in the light Christ offers every man.

World Friendship Comes Alive!

By MRS. RIVAL HAWKINS*

YOUNG people of Southern California recently enjoyed an exciting experience in world friendship. It came about as a sequel to the CYF Caravan visit to the Disciples Mexican mission field during the summer of 1951.[1]

After hearing the eighteen caravaners tell the story of their experiences in Mexico, the youth of the churches in the area decided to make possible a visit of Mexican young people to the United States. Money was raised to help cover expenses, and two CYF (Christian Youth Fellowship) girls were invited to come from Aguascalientes.

Margarita Gibbons, adopted daughter of Pearl Gibbons, missionary nurse at Hope Hospital, and a nurse herself on the staff, was selected to visit U.S.A. The other was Sthella Buchanan, a leader in the youth group at Templo Christiano and president of one of the English classes meeting in Morelos Social Center.

Margarita and Sthella spent the first three of their six weeks' visit attending conferences and Chi Rho camps. They met more than seven hundred young people through these experiences.

Both girls took active parts in the life of each camp and conference, attending classes, leading discussion groups on Christian missions, making special presentations in assemblies, and sharing in the leadership of consecration services. Margarita was elected to serve on the council in one of the conferences.

Sthella Buchanan and Margarita Gibbons

Both in groups and in private conversations, the girls were plied with questions concerning their native land, their church, and the work of Christian missions in Mexico. Our young people were deeply impressed by the fact that their two visitors were direct products of Christian missions. Conferees and campers seemed never to run out of questions concerning life and work at Hope Hospital, Morelos Social Center, Mountain of Light Farm, and the school for girls which is conducted by Miss Hallie Strange.

Margarita and Sthella were especially thrilled when certain of their Mexican conference songs and customs were incorporated in the California conference program.

The two weeks between the conference program and the state convention, Margarita and Sthella visited several churches, appearing before youth groups, mid-week supper meetings, Sunday morning services, and two CYF picnics.

One of the high moments for the girls came when they were presented to the South California State Convention by Dr. Dale Fiers, president of The United Christian Missionary Society. Both girls were presented again at the Youth Convention, Margarita wearing her nurse's uniform, and Sthella dressed in a colorful fiesta costume. The girls expressed their deep appreciation for the privilege of being guests of the youth of our churches. When they left for home, they took with them the love and good wishes of their hundreds of new friends.

All who had the privilege of knowing Margarita and Sthella now feel much closer to our Christian friends in Mexico. Adults and youth alike have a new appreciation for the splendid work being done by Disciples missionaries in Mexico. They have gained a new understanding of the problems and needs of our Mexican neighbors, and feel challenged to help them through a new concern for the whole mission enterprise.

All of us feel that our world outlook will be broader and more real because Margarita Gibbons and Sthella Buchanan came from Aguascalientes to visit us.

*Mr. Hawkins is secretary of Christian education for the Christian churches of Southern California. He and Mrs. Hawkins were official sponsors for the Girls from Mexico, and entertained them in their home between conferences and convention.

[1]See WORLD CALL, January, 1952.

Drake University
Des Moines, Iowa

THE largest building project in Drake University's history is now under way. It consists of three new dormitories for women and a central dining hall. When this project is completed, Drake will have modern dormitories which will rank among the most beautiful in the country. They will house 586 students.

The total cost of the new buildings and the conversion of the present women's dormitory for use by men will be $2,700,000, of which $1,200,000 is at hand. A loan of $1,000,000 has been secured, and an additional $500,000 is to be raised for the completion of the project.

The Des Moines Pharmacist Association has inaugurated an annual scholarship in the Drake College of Pharmacy. The first award was made this fall and amounted to $225.

Illinois Disciples Foundation
Champaign, Illinois

Ground has been broken for the student center building. The cost of the building is estimated at $400,000, and $150,000 is now at hand. Through a bequest of Mr. and Mrs. Smith Wisegarver, $23,500 has been made available to the Foundation for the Wisegarver lounge in the new building.

Rabon Rose came to the Foundation during the summer as minister-to-students. He was formerly pastor of First Christian Church, Huntsville, Texas. He is a native of North Carolina and a graduate of Atlantic Christian College, receiving his B. D. degree from Crozier Theological Seminary. He served as assistant minister at Central Christian Church, Austin, Texas.

Mrs. Rose was born in China, the daughter of Dr. and Mrs. Gordon Poteat, and lived in Shanghai until she graduated from high school. She has a Master's Degree from the University of Pennsylvania.

Culver-Stockton College
Canton, Missouri

Three alumni and one former student were included in six new members elected to the board of trustees. James R. Eller was elected as the alumni representative. He is district sales manager for the A. P. Green Fire Brick Company, Mexico, Mo., and lives in Kansas City.

Also elected were Carlyle Little, manager of Garrelts Paint Company, Quincy, Ill., Earle Zenge, owner of the Lewis County Motor Company, Canton, Mo., and Edward V. Long, Bowling Green, Mo., attorney and president of Canton State Bank.

Other new members elected to the board were F. Gano Chance, president of the Chance Manufacturing Company, Centralia, Mo., and T. W. Hardy, president of the Hardy Salt Company, St. Louis.

Allen May, St. Louis, who has been a member of the board since 1944, was made member emeritus.

Phillips University
Enid, Oklahoma

Enrollment exceeds that of last year by one hundred, with twenty-two students coming from across the seas and south of the border. They come from Japan, Korea, China, Formosa, the Philippines, Malaya, Pakistan, Germany, Poland, and Mexico.

The faculty this year includes many missionaries. Dr. and Mrs. Oswald J. Goulter recently joined the faculty. Dr. Goulter has been selected to take the Colorado Chair of Christian Missions, coming to the position after thirty years of service in China.

Dr. E. B. Pearson is the college physician and teacher of health classes. He comes from a long and fruitful service in Africa. Dr. and Mrs. Kenneth Bonham of India, and their three sons, have chosen Enid as their home while on furlough. Kenneth, Junior, has enrolled as a freshman in Phillips. Mr. and Mrs. Joseph Whitmer, both graduates of Phillips, are making Enid their home while on furlough from Africa. Mr. and Mrs. Clarence Fuqua, missionaries from Mexico, are studying in the graduate school of the College of the Bible.

William Woods College
Fulton, Missouri

William Woods College reports a decided increase in students over the enrollment of last year. Representatives from 21 states and one foreign country are among the 316 students enrolled.

Miss Doris Saling of Mokane, Mo., a new junior, holds the W. Ed. Jameson Scholarship Award given in honor of Mr. Jameson's fiftieth year as a member of the board of directors of the college. The full-tuition award was made on the basis of her activities in Youth Fellowship work at the Mokane Christian Church, and upon her dependability, high ideals, excellent attitude, and high scholastic standing.

College of the Bible
Lexington, Kentucky

Dr. Howard E. Short has been appointed to the first faculty of the Graduate School of Ecumenical Studies at Celigny, Switzerland.

During the academic year of 1952-53 Dr. Short is on leave from his duties as professor of Church History at the College of the Bible. He was a delegate to the Conference on Faith and Order at Lund, Sweden. Prior to the Conference he preached in Germany and Switzerland, and attended the World Lutheran Federation at Hannover, Germany, as a fraternal delegate from the World Convention of Churches of Christ.

Dr. Short is to teach in the Graduate School of Ecumenical Studies until mid-December when he will return to the United States in order to do post-doctoral studies at Columbia University.

Eureka College
Eureka, Illinois

Four new members have been appointed to the faculty of Eureka College, and two others on leave of absence are returning.

Board of Higher Education

AT the request of the Board of Higher Education and under the chairmanship of Dr. H. L. Smith, president of the Board, a meeting of representatives of agencies and organizations concerned with the problem of recruitment and training of the ministry was held in Indianapolis early in September. The purpose of the meeting was to take an inventory of what is being done and to work out ways of improvement where needed and patterns of coordination and cooperation.

Among other decisions, it was planned to make a comprehensive study of the present status of the ministry. Dr. Smith was requested to plan the study; the School of Religion of Butler University will use some of the data for theses to become parts of the total report.

Much information is needed. During the autumn a statistical study is being based upon results of an extensive questionnaire sent to all resident ministers. We request the cooperation of the ministry in filling out the questionnaires since the information is basic to an understanding of the present situation and to the development of an adequate program of recruitment and training of the ministry.

Certain pilot experiments in recruitment were approved to be conducted on college, university and seminary campuses to complement the work already being done by state societies and through young people's conferences.

Three of the additions represent an expansion of the educational and personnel program, and the other three replace faculty members who recently resigned. Dean Clarence Noe returns to the college as dean of students after an interim spent in the Army.

Miss Bette Soldwedel comes as associate dean of students and will teach part time in English and journalism.

William H. Russell is a new assistant professor of history, and is a graduate of the University of Chicago with a Ph. D. from the University of Wisconsin.

Harold P. Owen is the new director of physical education and athletics, coming from Culver-Stockton College. He is a graduate of the University of Missouri.

Miss Althea L. Stoeckel is instructor in education, and has her master's degree from the University of Illinois.

Alvin Thomas, who has been on a leave of absence during the past year for further study at Indiana University, returns to the Department of Economics and Accounting.

Jones Hall, the new dormitory for men, was ready for use at the opening of school. Professor and Mrs. Alvin E. Thomas are sponsors of the dormitory, and are in residence in their apartment in the building.

The new Student Center in the gymnasium was ready for use at the opening of school. The Center is prepared to serve light lunches.

The College has received a bequest in the amount of more than $45,000 from the estate of Inez L. Rice of St. Joseph. About $13,000 is to be invested in an endowment, income of which will be used to pay the tuition of a young man of good character and promise for study in the Christian ministry.

Texas Christian University
Fort Worth, Texas

Trustees of Brite College of the Bible have voted unanimously to admit Negro students to the graduate work of the seminary. One of the requirements for all students admitted to the seminary is graduation from a recognized undergraduate college.

A gift of $5,000 for a scholarship has been presented to Texas Christian University by the Jarvis-Love Bible Class of Fort Worth's First Christian Church. The scholarship is to provide aid to worthy students to study at TCU in preparation for work in the foreign missionary field.

One new member has been appointed to the faculty of Brite College of the Bible and two former members have returned from leaves of absence. Professor M. Jack Suggs will begin his teaching career this semester after completing his doctoral work at Duke University. He has a Bachelor of Divinity degree from Brite College of the Bible.

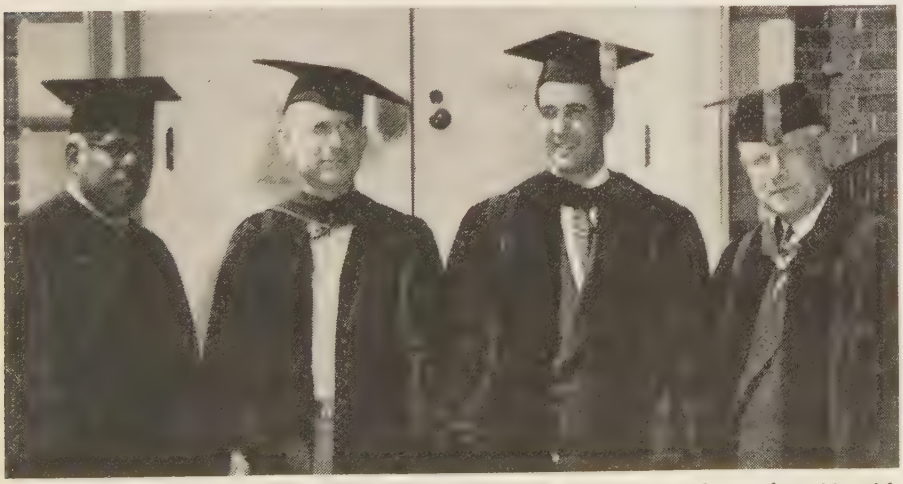
Dr. William L. Reed has returned from his service as director of the American School of Oriental Research in Jerusalem for the past year.

Professor Noel L. Keith has just completed his residence work for the Th. D. degree from Iliff School of Religion, and returns to the faculty as head of the Department of Church History. He will offer a new course in the college in historiography.

Hiram College
Hiram, Ohio

October 3 and 4 Hiram College held a Community Institute on the Small Community of the Future. Among the leaders were Jess Ogden and Mrs. Jean Ogden, associate directors of Special Projects in Adult Education, University of Virginia. Also included was James D. Wyker, director of Church and Community Extension in the Bible College of Missouri.

President Rose Speaks at Annual Convocation

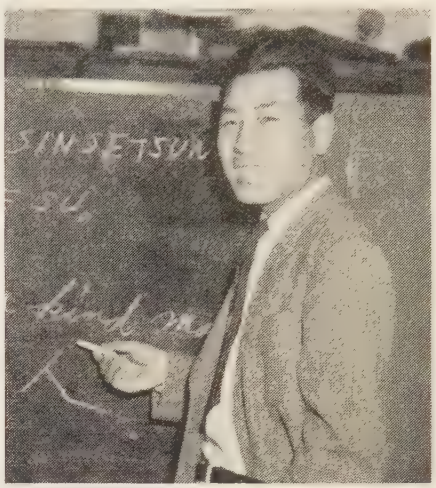


School of Religion, Butler University, opened its 28th year on September 11 with a convocation addressed by President Frank A. Rose, Transylvania University. It was announced that Dr. Walter W. Sikes is now head of the Department of Philosophy of Religion and Christian Ethics. Samuel Maqbul-Masih of India is giving the visiting lectureship in the Department of Missions. Pictured above are, left to right, Mr. Masih, Dr. Sikes, Pres. Rose, and Dean O. L. Shelton of School of Religion. Other Convocation speakers were H. L. Smith of the Board of Higher Education; Ephraim D. Lowe, Indiana Christian Missionary Ass'n; Hollis L. Turley, Pension Fund; Prof. F. G. Reisinger and Pres. M. O. Ross, Butler University; and Dean O. L. Shelton.

Lynchburg College
Lynchburg, Virginia

Lynchburg College opened its forty-ninth session on September 15, with an enrollment of 500. Of this number, 190 are new students.

Additions to the faculty include Joseph Nelson, former minister of Gilboa and Salem churches, as assistant professor of social studies; William P. Matthews, Lynchburg, former graduate of the College, as associate professor of psychology and assistant to the dean of students; and Mouie Davis, assistant professor of psychology and education and director of the student teacher program.



Iee Nee Yoon, 26-year old Korean who served for two years with the American Naval forces in Korea, arrived in the United States early in the summer. He is studying business administration at Lynchburg College and plans to return to his native country to share with his people the training he receives here, and the experiences of American life and customs.

John L. Suttenfield, minister of the Fairview Christian Church, Lynchburg, for many years, and a Lynchburg graduate who has served on the Lynchburg City Council for twelve years, was recently elected Mayor of the city for a term of two years. Dr. Fred Helsabeck, dean, was elected Vice-Mayor.

An advisory committee of seventy outstanding Disciples of Christ in Virginia has been formed by the college in order to bring the college and churches closer together. This group had its first meeting September 23, with President Wake speaking on "Education as Fellowship."

The annual Christian Life Conference will be held November 4-6. Guest leaders will be Dr. and Mrs. Arnold Nash of the University of North Carolina. Student chairmen are Sarah Lee Street, Arlington, Va., and Percy Wootton, Burkeville, Va.

Midway Junior College
Midway, Kentucky

Hubbard M. Endicott has been elected treasurer of Midway Junior College and Pinkerton High School. He was treasurer before World War II, and resigned for active service in the Navy, and to continue his education at the University of Kentucky in the College of Commerce.

WORLD CALL NEWS ROOM

DALE Fiers, president of The United Christian Missionary Society, left Indianapolis Oct. 21 for his first official visit to England, Europe, and mission fields in Africa, India, Thailand and Japan. He will spend about two weeks in Europe, leaving Brussels Nov. 12 for the Belgian Congo.

Dr. Fiers plans to return to Indianapolis Jan. 21. Virgil A. Sly, chairman of the division of foreign missions of The United Society, will accompany Dr. Fiers as far as the Belgian Congo.

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Miss Mary Alice Hanlin of Bethany, Okla., daughter of missionaries, and a member of the Disciples of Christ communion, has been named one of the two winners of a college scholarship competition held under the auspices of the United Christian Youth Movement of the National Council of Churches. The judging of the many hundred Christian young people who entered the competition was based on the record of school and church activities of the contestants, plus an original essay entitled, "The Church's Responsibility in the Community."

Miss Hanlin

Miss Hanlin plans to enter Phillips University, Enid, Okla., and there continue her training as an educational missionary. One of her unique achievements includes proofreading the new edition of the Kusaien New Testament for the American Bible Society.

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The Committee on Military and Veterans Services of the Disciples of Christ has announced that the first Disciple Chaplains' Retreat will be held Nov. 11-14 at the Christian Youth Foundation Camp, Athens, Tex. It is hoped that all chaplains in the South Central section, including New Mexico, Texas, Oklahoma, Colorado, Louisiana and Alabama will be able to attend.

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Several changes have been made recently among staff members and state workers in religious education.

Herman Patton, associate secretary-director of Ohio, resigned Sept. 1 to become pastor of the Disciples of Christ church in Wilmington, O.

Mrs. Alvern Powell, children's work director for the Chesapeake area, resigned Oct. 1 to return to public school teaching in Newport News, Va.

Miss Peggy Humbert, special CYF national worker, began her services in August and will continue until Jan. 1.

New workers in the Rocky Mountain area include Miss Iris Ferrin who will serve as part-time director of Christian education in Wyoming, and Rodney Glasscock, who will serve as director in Colorado and New Mexico. Miss Ferrin and Mr. Glasscock take the place of James Ballinger, recently appointed associate national director of youth work in the department of religious education of the United Society.

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Word has been received of the death of Edward L. Day, executive secretary of the Marion County Christian Church Union for nearly 15 years until his retirement in 1949. Mr. Day served more than 50 years in the ministry of Disciples of Christ, with pastorates in Oklahoma, Nebraska and Indiana. He served as field administrator of the Indiana School of Religion and the Board of Higher Education, and as director and president of the Indiana Christian Missionary Association.

Survivors include Mrs. Day and four daughters.

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Miss Daisy A. Flook, St. Louis, Mo., died Aug. 12 after a long illness. Miss Flook served for nine years as secretary to Dr. C. E. Lemmon of Columbia, Mo., when he was pastor of the Hamilton Avenue Christian Church of St. Louis. Later Miss Flook was promotional secretary of the National City Christian Church in the St. Louis office.

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J. B. Holmes, retired Disciple minister and former state secretary of the Texas Christian Missionary Society, died Aug. 22 at his home in Fort Worth, Tex. Mr. Holmes gave fifty years of active service to the ministry of the church, serving as local church pastor, general evangelist, state evangelist, home missionary, state secretary and business manager.

Survivors include Mrs. Holmes, two sons, two daughters, one sister, nine grandchildren and seven great-grandchildren.

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Charles Marion Ross returned to Missions Building, Indianapolis, in October to resume his work as director of educational administration in the department of religious education of the United Society. Mr. Ross has been on a nine months' leave of absence for special service with the National Council of Churches' Division of Christian Education, aiding in the promotion of community observances of the release of the Revised Standard Version of the Bible Sept. 30.

Missionary Register

Departing for the Field:

Mr. and Mrs. Robin Cobble sailed Sept. 18 for Africa via Belgium.

Mr. and Mrs. Richard Dodson sailed Sept. 18 for a year's study in Belgium before going to the Belgian Congo.

Mr. and Mrs. E. B. Smith sailed Oct. 3 for Belgium where they will spend some time before going to Africa.

Mr. and Mrs. Clarence Williams sailed Oct. 3 for several months' study in Belgium before leaving for Africa.

Mr. and Mrs. Abram Allin Sharp left for Paraguay Oct. 15.

Miss Jane Davis sailed Oct. 16 for Belgium for three to six months' study before going to Africa.

Arriving from the Field:

Carl Garnett, a short-term missionary serving jointly under the United Society and the Methodist Board of Missions, returned in September from Buenos Aires, Argentina, where he taught in the American Grammar School. He will resume his teaching in Hamilton, Ohio.

Mr. and Mrs. Basil Holt arrived Sept. 12 from South Africa. They will return to South Africa in December.

Mr. and Mrs. A. C. Cuppy arrived Sept. 13 on regular furlough from the Belgian Congo.

Mr. and Mrs. Donald Edwards arrived Sept. 29 on regular furlough from Africa.

Dr. Elizabeth Lutz planned to leave India for the United States Nov. 1.

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A son, Thomas Claylon, was born Sept. 6 to Mr. and Mrs. Claylon D. Weeks. Mr. and Mrs. Weeks, both missionaries with the United Society, are stationed at Wema in the Belgian Congo.

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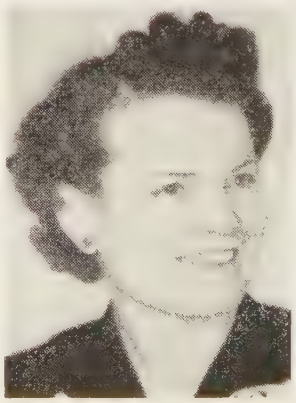
The Ninth International Audio-Visual Workshop was held at Green Lake, Wis., Aug. 31-Sept. 5. The work this year centered about a study of the methods of interpreting the story of the Bible. Dr. Paul

(*Continued on page* 44)



Mrs. Chloe Kelly (left) resigned Aug. 31 from her position, held since 1946, of field supervisor of home evangelization in the department of church development and evangelism of The United Christian Missionary Society, to become state secretary of the Christian Women's Fellowship in Ohio. Mrs. Kelly will spend two months in orientation for her new position, visiting several states and sitting in at various meetings and conferences. She will take up her new work on Nov. 1. Mrs. L. O. Turner has been serving the Ohio Christian Women's Fellowship as ad interim secretary since the marriage of Miss Bertha Park to J. Blair Wyker in December of last year.

Women and WORLD HIGHWAYS

World Community Day, 1952

By THELMA UNDERWOOD MARX*

EACH age puts its peculiar test to the human race. There can be little doubt that the central problem of our time is that of moving out of provincialism into world community. Jesus went straight to the heart of this problem in his insistence that mankind is one family and can never know peace until this truth is recognized and acted upon, not only in our personal day-by-day living, but in our national and international policies and relationships as well. But the world is slow to accept this truth, and slower still to dare to test it. Herein is the special urgency of World Community Day.

Mrs. Marx

Since its beginning in 1943 World Community Day has been dedicated to the purpose of encouraging women to work together to explore vigorously and intelligently the significance of Christianity for people in a world of conflict and for a people who seek community. Timely themes and projects have taken us out into specific aspects of need and opportunity. This year our theme is "Building Lasting Peace," and the central emphasis is to study "the things that belong unto the peace" in light of what we believe as Christians.

What Do Christians Believe?

Christianity is locked in deadly battle today, and in the face of our opponents we Christians often appear vague and indefinite. Dr. Truman B. Douglass in *Mission To America* gives an interesting study of some of the most obvious of our foes—communism, hedonism, nihilism. "The followers of the competitive faiths have doctrines," he says, "and these doctrines are part of the secret of their dynamism. They know what they believe. We Christians had better know what we believe, or the next period of human history will be taken over by people who do."

Do you remember Ellwood P. Dowd in the play "Harvey"? Several times in the play, people gushingly offer to help Ellwood in his delusion that he has as his boon companion an invisible man-sized rabbit. The hero's answer never varies: "Just what did you have in mind?" The people are aghast at the idea that their words of good will might be taken to mean anything specific.

The incomparable Simeon Stylites points out in one of his letters to the editor of *The Christian Century* that Ellwood's question is a valuable one in a world of opaque obstractions, a question with a nice balloon-pricking quality. And Simeon, being Simeon, suggests a number of interesting situations to which the question might be applied.

To make one of the applications is precisely the goal of our 1952 World Community Day observance. United Church Women have come out flatly and frankly for world community. Our Christian Women's Peace Action Program is an affirmation of this faith. It is a wonderful program, beautifully phrased. The problem for most of us is not in understanding its basic proposals, but rather in *making up our minds* on the basis of what we already pretty well understand. World Community Day dares us to face each proposal just as Mr. Dowd faced each good will offer: "Just what did you have in mind?" We Christians must *know* what we believe.

A Call to Christian Women's Fellowships

The 1952 World Community Day observance is built around the manual *Christian Foundations for Lasting Peace*.[1] Christian Women's Fellowships everywhere should now be studying this manual, either their own or interchurch community groups. We need to be alert, too, to the many groups within the church outside our own Fellowship who should be encouraged to study the manual—church school classes, youth groups, men's organizations. The tragedy today is the unused resources within the church for peace education and action.

Our Fellowships need also to become, from this day forward, agencies to recruit their members for participation in the World Community Day observance in their community. There is a place for every Disciple woman in these observances. Many will serve in places of leadership and on programs. Great masses of us should be in attendance. Let no Fellowship be content to send a few "appointed" delegates. World Community Day is a day of education and planning for action. It needs you. It needs your neighbor. It needs every woman in your community.

Opportunities to Share

The offering and the project offer further significant opportunities to share. The offering will sustain the Peace Action Program. Every woman in the church should have her own copy of the leaflet *Christian Women Building Lasting Peace*[2] which interprets this program. Our gifts will also help to provide medicines and vitamins for children who have never known health and strength. This year let us forego something we want for ourselves to make a generous World Community Day offering.

Our Project, "Packets for Peace," will supply layettes and clothing for children up to six years of age. A Project Sheet tells all about it. Why not get busy now? What fun it will be to work together to meet the need of a child, or several children!

A story is told of a woman who was passing along a street in a French town, holding her little son by the hand. Suddenly she stooped to pick up an object from the ground, tucking it within the folds of her ragged garments. In doing so she aroused the suspicions of a near-by policeman who demanded she show him what she had concealed. The poor woman, a picture of deprivation, cast down her eyes and revealed a jagged fragment of a broken bottle, explaining, "I was thinking only of the barefoot children."

It is just a sentimental little anecdote, but it has a lesson for us as we prepare to share in World Community Day. Destiny does not offer all persons opportunity to accomplish great and noble tasks. But it is not alone in the heroic acts, in the gigantic tasks, that the happiness of helpfulness resides. The meager tasks for good, when they are our best, also have a place in building lasting peace.

A Continuing Task

And now this final word. Our action between observances of World Community Day demonstrates the sincerity of our words. Is our Christian faith vital, dynamic? If so, it can change lives and communities and a world!

Toward Lasting Peace[3] came from press October 1, 1952. The Introduction, "Creative Human Relationships," provides a link between this 1952 observance of World Community Day and your continuing work toward the realization of a Christian World Community. In each of the twelve chapters an outstanding writer explains the contribution which can be made toward lasting peace in her special area of American life. It is my earnest hope that every Christian Women's Fellowship will secure *Toward Lasting Peace* and use it as a guide in further study of our responsibilities as Christians.

In a recent letter to the women of America, Pearl Buck wrote, "Our country needs the thinking, planning, and influence of women. What one woman cannot accomplish, many women working together can." Then she added the thought that an individual woman can make her best contribution by showing concern and interest in humanity and by helping to build a better world. This is the call of World Community Day.

Materials to which reference is made in this article may be ordered from Sales Literature, United Christian Missionary Society, Indianapolis 7, Ind., at the following prices: [1]60 cents; [2]$1.00 per 100; [3]75 cents.

*Mrs. H. B. Marx, Muncie, Indiana, is National Chairman of World Community Day.

WORLD CALL

Echoes From Everywhere

Church Extension Reports Dedications

The Board of Church Extension of Disciples of Christ reports that two new congregations in Louisiana which had received architectural service from Charles J. Betts, the Board's advisory architect, dedicated their buildings in September.

The Gentilly Christian Church in New Orleans was dedicated September 14. William T. Pearcy, executive secretary of the Board, was the speaker. This church has been a cooperative project in which The United Christian Missionary Society, the Louisiana Missionary Society, and the Board of Church Extension have shared.

The next Sunday, September 21, the first unit of the building program at Lafayette was dedicated. The men and women of this new mission church of 43 members did much of the construction work themselves.

1952 Theme for RIAL Movement

This scene with its simple message, "Show them the Way ... this Week," is appearing on thousands of billboards across the country as part of the annual, nonsectarian movement, Religion In American Life (RIAL). The theme directs the attention of the nation to the vital place of religion in personal and community life. Religion In Life movement is sponsored by a National Laymen's Committee composed of members of the three major faiths. Through the Advertising Council, American business contributes use of advertising media. Beginning in November, this year's campaign lays stress on families worshipping together.

Seminary Students The Best Ever!

One of the many things contributed to make recent months the happiest time of our missionary years is that our Seminary family here in Mexico City is made up of the finest group of students we have ever had. It is joy unspeakable to meet with them in the classroom and to talk to them of the Word of God and the things that have to do with our Lord and Redeemer and his service.

All of the students are so eager and so responsive, so reverent and so joyous, that the teachers' work becomes the highest of privileges and the most thrilling of all adventures. A new Disciple student, Don Eufrasio Perez, within a few days won all hearts and soon made a place for himself in the bosom of our Seminary family.

—F. J. Huegel

Seminary News From Puerto Rico

Eight Disciple students are enrolled in the union theological seminary at Rio Piedras, Puerto Rico, this year. Three will graduate in May, 1953. All are serving as pastors or assistant pastors.

This information comes from Disciple representatives on the faculty, Prof. and Mrs. Hugh J. Williams, who are in their tenth year of service in Puerto Rico. Earlier Dr. and Mrs. Williams were in Argentina and Paraguay.

Many local churches on the island are observing "Seminary Sunday." Information is presented about the current program and needs of the union seminary, and a special offering is taken. Two Disciple churches were among the first to cooperate in this program.

More than 12,000 migrant agricultural workers from Puerto Rico have helped to cultivate and harvest crops in U. S. A. this year. Prof. Jose A. Cardona of the seminary worked with the migrants in the Glassboro, N. J., area this past summer in connection with the program of religious training and counseling of the Home Missions Division of the National Council of Churches. He is now doing graduate study at Princeton Seminary.

Post-World Convention Notes

EDGAR Gordon Burton, elected to the office of president of the Fifth World Convention in Toronto in 1955, is one of Canada's finest leaders in business education, philanthropy and religion. He is president of The Robert Simpson Company, Limited, and subsidiary companies, is a director of The Canadian Bank of Commerce, the Toronto General Trusts Corporation, the London Life Insurance Company, and the Brazilian Traction Light and Power Company. Mr. Burton's other interests and responsibilities are numerous, but he has time for his church. His membership is in the Hillcrest Church of Christ in Toronto.

—© by Karsh

Mr. Burton

Following the World Convention in Melbourne, Australia, Mr. and Mrs. Ray Snodgrass of Enid, Oklahoma, and Mr. and Mrs. Ralph Pollock of Nebo, Illinois, began a five weeks' Evangelistic Mission in Melbourne. By the end of the first two weeks, 119 had responded to the gospel invitation, 97 by confession of faith. On the third Sunday night there were 67 additions. Over 3,200 persons were present.

This Snodgrass-Pollock team returned to U. S. A. on September 29, completing a five-months' world tour which included visits to many lands, two evangelistic Missions at Perth and Melbourne, and the World Convention.

Principal James Gray of Overdale College, Birmingham, England, left England July 1 for the World Convention. Following the convention he gave a series of Bible lectures at the Glen Iris College of the Bible, Lyall Williams, principal.

Principal Gray's next visit was at the College of the Bible, Woolwich, near Sydney, where A. W. Stephenson is principal.

The third stop on his round-the-world tour was in New Zealand where he lectured in the College of the Bible at Dunedin, and visited churches in various centers.

En route to Los Angeles, Principal Gray had a three-day visit in Honolulu. He is visiting many cities and states during his stay in U. S. A., and is to leave New York in time to spend Christmas with his family.

Principal Gray is one of the vice-presidents of the World Convention and is chairman of the Central Council of the British Churches of Christ.

Warm Welcome For Holroyds

We recently returned to our home in San Luis Potosi, Mexico, after a year in the United States. The year was one of the most enjoyable and also one of the most profitable furloughs that we have had.

We enjoyed the fellowship with the students at Yale Divinity School and the Missions House there. And we had more opportunities than ever before to visit among the churches and to present the cause of missions in Mexico to the people of the homeland.

On our return here we received a very warm welcome from our co-workers and other friends here in San Luis Potosi, where we have lived for so many years. And in the period of one year many changes have taken place. Our work itself has grown stronger, both in church and school.

—Howard T. Holroyd

San Luis Potosi, Mexico

Illustrated Scriptures

The American Bible Society has just brought out the Gospel of Luke in Korean and the Book of The Acts in Greek in magazine form, profusely illustrated. These

books are the latest in the program begun two years ago which now provides volumes of this sort not only in English but in Japanese, Portuguese and Spanish.

"The Word of Life" is the theme chosen by the Society for its ninth annual observance of the World-wide Bible Reading program. The program will start Thanksgiving Day and end on Christmas. The 29 suggested daily readings were found to be the favorite selections on this theme of 1,096 ministers.

For the first time, this year the Bible Society will provide the reading lists in Braille so that the blind, too, may join the many thousands of daily readers following this program.

Medical Patients Buy Sacred Books

In the past year in Hatta, I treated 142 in-patients and 1,110 out-patients. I have no medical helper, but do have a full-time Bible woman at the hospital. Through her contact with the dispensary and hospital patients, we are able to present the Christian message to many from Panna, a native state which had been closed to mission work until it came under the rule of free India. They seem eager for the message and buy many books to take home with them. One man said, "The story books are good, but I like best the portions of your sacred books."

Although we do no major surgery here in Hatta, we give first aid and either send or take our patients to the Damoh Hospital for necessary surgery. The greatest need is for us to get into the villages and teach health and preventive medicine as well as the curative work in the central hospital.

—Dr. Elizabeth J. Lutz

Hatta, C.P., India

Missionary Worship Service

Theme: *Keep the Vision Clear*

December

I Stand Here Testifying

Hymn: "I Love to Tell the Story" *(Christian Worship: A Hymnal,* 532, stanzas 1 and 3)

Prayer: For the old story of new life that is familiar to us, we thank thee, our Father. We thank thee for Christ who lived so adequately the truths of this new life. We thank thee for Paul and the other apostles, for the vision they had of Christ and his purposes. We thank thee for the courage with which they testified to their faith. We thank thee that in their testimony they were no respectors of persons, that they told their Christian experiences before both high and lowly.

We thank thee for the influence of Paul who not only was not disobedient to the heavenly vision but kept the vision clear throughout his life. We thank thee that Paul could say before those mighty in government—before the procurator Festus and the king Agrippa—"I stand here testifying," and clearly and simply give the story of his faith. We thank thee for the saints, our Father, and for the saintly qualities in people we count as friends. Help us to be worthy of them and thee. Amen.

Leader: Look at Paul as he stood before Agrippa and Festus testifying. What was the secret of his courage? Was it not that he had something all-important to tell? Have we? We sing "I Love to Tell the Story." Do we mean it?

James and Eva McCallum meant it when they gave their thirty years of service in China. They mean it now as they enter into the hearts and lives of the people at All Peoples Church and Community Center in Los Angeles. Wenona Wilkinson meant it when, instead of accepting optional retirement as she might have done, she agreed to give some years to work with the Yakima Indians at White Swan. Edna Gish meant it when she went to an entirely new situation in Thailand. Many Christians mean it every day when they witness where they are in home, in school, in industry, in the professions. They testify in their words, in their demeanor, in the exercises of their citizenship. They testify in their brotherliness, in their kindliness, in their active concern for others.

When thy heart with joy o'erflowing
Sings a thankful prayer
In thy joy, O let thy brother
With thee share.
Share with him thy bread of blessing,
Sorrow's burden share;
When thy heart enfolds a brother
God is there.

—*Theodore Williams*

Let us testify by enlarging the scope of our brotherhood. What Ruth Muskrat Bronson has said is true: "The Christian church, because it stands for the brotherhood of all mankind, can, more than any other agency, help to pave the way for Indian acceptance in the white world."

Substitute for that word Indian any other minority person. Perhaps the migrant woman described in *How!* Do you remember how she exclaimed, "I went to the town people's church by mistake Sunday, but they let me stay!" Let us remember that we stand and testify when we extend a welcoming hand. We testify when our hands are extended with gifts to place upon the altar of our Lord.

As the Christmas season approaches let us stand testifying to the significance in our daily lives of the gift that came at Christmas—God's gift to us that makes all things new for those who accept it, treasure it, share it. Let us look to our giving. What we give, why we give, how we give!

Offertory Sentence:

"Give what you have.
To some one it may be
Better than you dare to think."

Hymn: "That Cause Can Neither Be Lost Nor Stayed" *(Christian Worship: A Hymnal,* 493)

Missionary Benediction

In Memoriam

Mrs. William Hardin, July 12, 1952, Edinburg, Ind. A consecrated, faithful Christian, she was an active worker in the Christian Women's Fellowship. Age 70.

Mrs. George Youree, Aug. 12, 1952, Oak Grove, Mo. An active member of the Christian church for more than 50 years. She was teacher of women's class at time of her death, and faithful reader of World Call.

Mrs. Flora Courtney, August 11, 1952, Toledo, Ohio. Charter member of Central Church of Christ, Findlay, Ohio, and of C.W.B.M. A Sunday school teacher for many years.

Mr. and Mrs. Allen P. Cook, Sr., October 2 and 1, 1951, Princeton, Ky. Ardent Christians, active in church work, first at LaCenter, Ky., then in Mayfield and Princeton. Fatal automobile accident brought an untimely close to their services as teacher, board member, and children's work director.

Alice Byrne Ammerman, Aug. 26, 1952, Taylorsville, Ky. Five-year-old daughter of Rev. and Mrs. Roy E. Ammerman departed this life after having been hit by a truck. Mr. Ammerman is pastor of the Christian church in Taylorsville.

Sarah Etta Oard, July 29, 1952, Wichita, Kans. Faithful member of Central Christian Church; a devoted and consecrated Christian for over 60 years. To know her was to love her, for she radiated the Christlike spirit in her church and daily life.

Mrs. Louisa Fischer Campbell, Aug. 10, 1952, Harrison, Ohio. A long-time member of Christian church and oldest member of missionary society. Her life was an example of faithfulness and cheerfulness. Age 91.

Mrs. Clara James, Aug. 31, 1952, Los Angeles, Calif. She was faithful to her church through many years, devoted to her family and many friends. She was known for her love of sharing with others. Age 80.

Mrs. O. V. Anderson, Sept. 1, 1952, Henryetta, Okla. Devoted and active member of First Christian Church. Her gracious spirit, devoted service to Christ and the church, and her loving and lovable disposition endeared her to her friends. Age 96.

Mrs. George W. Miller, Sept. 8, 1952, Carthage, Mo. Loyal Christian worker in church, Sunday school and missions for more than 50 years. She had the drive, the force of deep Christian life to put things across for Christ. Member of First Church.

James Samuel Beem, July 16, 1952, Ontario, Ore. "Christ died for me, he died for you" was the burden of his message. In 22 states he bore witness. He was by capacity and nature an evangelist. In later years he served the First Church of Christ at Nyssa, Ore., as a faithful member and elder emeritus.

WORLD CALL

For Adult Mission Study

Theme: *Home Missions and Human Rights*

DECEMBER

"All for Each and Each for All"

THIS program ends the study on human rights. But consider a moment before you write "finis" to your six months' work. Remember the title of the programs, *Human Rights—Unfinished Report!* The report will continue to remain unfinished until we, as Christians, do something about it. No study program is complete unless action results. What has your group decided to do about human rights in your community? Have you adopted a project yet?

The books *Accent on Liberty* and *How!* are full of illustrations of what can be done in the field of human rights. Why not review some of the stories in these books as a conclusion to your study? Don't overlook Dr. James A. Crain's article on "Human Rights and the Home Missions Enterprise" on page 8 of this magazine.

The worship service on page 35 in this issue makes a fitting climax with its challenge of commitment. Carrying out the theme, *Keep the Vision Clear,* it emphasizes "I stand here testifying."

How You Can Act

The Christmas season is an appropriate time to close this study. Hearts and eyes are always more open at this time of year. In your Christmas celebration, why not include some of those who are still struggling to exercise their human rights? Many social service and community centers depend upon groups to sponsor Christmas parties for their clubs. Perhaps you would rather provide gifts or deliver Christmas baskets. Maybe your group would enjoy producing a Christmas pageant or conducting a worship service at a mission chapel, a children's home, the county home, or a hospital. Perhaps some foreign student attending school in your community would welcome the chance to spend Christmas in your home. For really, isn't the celebration of Christmas a God-given right?

Projects for Your Group

There are many worthwhile gift projects for our own home missions institutions your group may undertake. You could help the children at Hazel Green exercise the right to the pursuit of happiness by sending toys for their toy library. Or perhaps you may wish to extend the right to education by helping to build up the library at Jarvis Christian College. Or you may prefer to acclaim the right to health by sending clinic supplies to Mexican Christian Institute. Again, the children at Yakima Indian Christian Mission, who are securing the right to a home, would appreciate canned goods; while those at All Peoples Community Center, who are discovering the right to belong, would welcome sheets for nursery cots. Families around Southern Christian Institute who have the right to appreciate beauty and culture crave pictures to adorn the magazine-papered walls of their homes. For a list of other projects and details send to the department of social welfare of The United Christian Missionary Society for the pamphlet *Service Gift Projects for 1952-53.*

Translating Belief Into Action

There are means other than service projects whereby your study can result in action. It is comparatively easy to entertain individuals of minority groups or to send specialized gifts to the needy. It is more difficult to translate our belief into the field of action. The bulletin *Social Action* for May, 1952, declares: "Most of us will gladly give money to scholarships for Negroes, and we will put up the colored students when the traveling church college choir comes to town. But we rarely imagine our local church as seeking in its educational life to develop groups of members motivated to work for some complicated legislation dealing with civil rights, bills which if enacted would probably have more impact upon the lives of minority peoples than the sum total of our direct, personal kindnesses toward them. There are difficult problems, of course, of how such groups should witness within the life of the church. But they are not insuperable if we have the *will* to act."[1]

Your group may be able to send an observer to a session of the United Nations, or a delegate to one of the UN Seminars sponsored by the United Society's department of social welfare, such as the one pictured below. (For details write Dr. James A. Crain, 222 S. Downey Ave., Indianapolis 7, Ind.) In your December program you will be using excerpts from the Universal Declaration of Human Rights. It was at a similar session at the UN that this Declaration was approved.

Human Rights in Africa

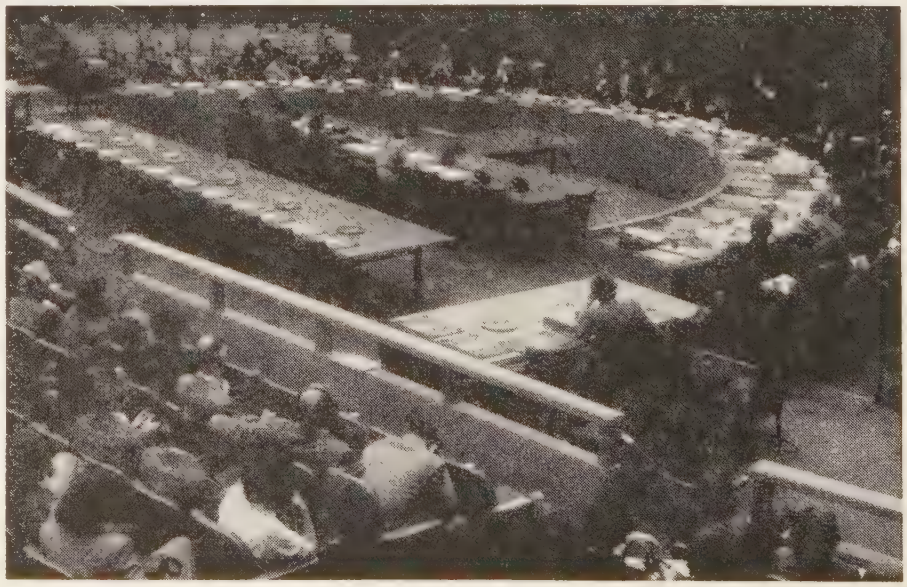
We are concluding our formal study of home missions and human rights. Yet let us remember that the Universal Declaration of Human Rights was not meant solely for Americans. As we begin our study on Africa, let us keep in mind that the same rights we seek in America are daily denied to others around the world. Currently much attention is focused upon South Africa where an organized campaign is under way to achieve a few of the basic rights most Americans enjoy. Watch the newspapers and magazines for articles pertaining to this problem.

Begin now to read about Africa. The basic study text, a stimulating presentation of the theme, is *African Heritage,* by Emory Ross. Dr. Ross is a former missionary of the Disciples of Christ. *Africans on Safari,* by Leslie Sayre, will capture your interest from the first sentence, and you will enjoy your trip to Africa with the retired minister whose visit there prompts the novel.

To secure an over-all picture of Africa in a quick and easy way, read S. Franklin Mack's *This Is Africa,* a large pictorial book. A brand new book about Congo will be off press November 15. Entitled *I Saw Congo,* it is written by a pioneer missionary of the Disciples of Christ, E. R. Moon. Through this book you will meet the people of Congo as Mr. Moon saw them in pioneer days. You will react to the thrills and discouragements of founding a new station. You will gain a good introduction to the study of Africa.

The United Nations works for human rights. A Disciples' UN Seminar visited the Economic and Social Council in session, Nov., 1950. Seminars are held annually.

—Kosti Ruohomaa from Black Star



[1]Used by permission.

Youth and Missions

A Friend for a Dime

"PLEASE, could you get me an American pen-pal?" Mavis asked the same question that her friend Sheila had asked a minute before. Then came Patricia with the same request.

The class of thirteen- and fourteen-year-old girls from Southend on Sea was visiting in London and had encountered at St. Paul's Cathedral an ex-teacher American tourist eager to talk with them. When the mistress was out of hearing distance, a pretty girl hurried back to add in an eager but soft tone:

"Please, may I have a boy pen-pal?"

"I'm not sure. In America boys your age are interested in athletics and so many other things that most don't like to write letters."

"But you can tell them that I am very . . . very interesting." And away they went.

International Friendships

A young businessman works with a small church of our brotherhood in London, bringing the sermon during part of the year. Recently he commented on the church to which he is moving soon:

"It is a progressive church with a lot of fine young people. Would it be possible for you to give me a few names of young people who wish to correspond with young English Christians, say aged about fourteen to eighteen years?" He could pass on surplus names to youth of other London churches.

Here is a chance to have a friend in exchange for a little money for postage and a little time. Write of your activities of church and school. Send programs and snapshots. Describe your hobbies, including sports and other recreation. Send pictures of beauty spots nature gave your state. Ask questions about your pal's interests.

A Step Toward Understanding

You can't lose. You'll be pleasing your family, church and nation by maintaining an international correspondence. You'll be increasing the total amount of understanding, appreciation and friendship in the world. "Get people talking with people across national boundaries" is a recipe for making our world peaceful. Every friendship strengthens the cause of peace. We can use millions of them today.

Someday as a tourist in Europe you may be privileged to visit the pen-friend. He may show you places of greatest interest near his home and provide for you to meet friends of his elsewhere in the land. It will be a great time for both of you.

Note: Ask for names and addresses at World Fellowship Youth Meet. Interest groups on world missions or "The World Won't Wait."

Exit from Dream World

Most of us do not know the world we are living in. We exist in a dream world, not realizing what is happening on our planet. James H. Robinson, a Negro minister sent around the world by the Presbyterian Church, U.S.A., described Americans thus. His address at Christian Youth Conference of North America, at Purdue University in August, was a high point of the interdenomination quadrennial conference.

There is now an opportunity for American youth to play a wonderful and unusual role in the forces shaping our world. They can reach out to all youth everywhere. Young people in all parts of the world have the same dreams. All want peace, security, happiness, and dignity. Most do not want communism. There has never been a more propitious time than now to win the youth of the world. But first, North America must understand. Dr. Robinson stressed Asia in the talk, trying to bring a vivid picture of conditions and suggesting a course of action.

Misery Is Real in Asia

The poverty and the resulting limitations and misery are not in the thinking of most of us. At a medical college in India many of the students have only about fifteen cents a day for room and meals. Books are so precious in Asia that they are often locked up. It is well known that millions in India and elsewhere live on a near-starvation diet. In 1951 there were 22,000 suicides in Japan; 80 per cent were persons under twenty-five. Communists try to convince the fisherman, laborer, farmer, and poor student that only Stalin is interested in their welfare.

Too Many Hindrances

Several of our exports are making it difficult to interpret the Christian ideal of our land. Cheap American movies give false ideas and militate against the spread of democracy and Christianity. Thoughtless American tourists who are over-dressed, over-stuffed, and arrogant make it difficult for government and missionaries to build trust and friendship. Petty government officials abroad may not be trained in building friendship. Their wives, who at home might have done their own laundry, may have two or three servants now. Their attitude and complaints about the servants sometimes injure relations. Those who travel and those who reside in other countries should be given training that will make them good ambassadors.

Dr. Robinson reported that the United States is losing the propaganda battle on many fronts. Forces of religion and democracy are not matching the Communists in resourcefulness and in creative genius. For example, they give free instruction in Russian to Japanese students. Those same Japanese students want to learn English. Many have no opportunity. Everywhere America is on the defensive, according to Dr. Robinson's observation.

Train More Nationals

What to do about it occupied a large portion of the speaker's attention. He suggested that Negro missionaries be sent to Asia. A Christian leader in America was addressing a group of fine young missionaries just ready to leave for posts abroad:

"There is just one thing wrong with you," he told them. "Your color." Many doors are open to the colored worker that are closed to the white. Training of more nationals for leadership was another suggestion. Give the young person from India the trip around the world rather than putting such a large part of the attention and money into training and travel of white Westerners. Give nationals charge of hospitals and schools. Let missionaries from the West work under the Indians, Japanese, and others.

Conference Grounds Needed

In all of Asia there are only a half dozen conference grounds worthy of the name. In the Philippines there is not one good one. In much of the Orient, youth gathered for conferences must live under primitive conditions. Perhaps the dishes have to be taken to a stream for washing. Money for equipment needed for effective planning and work could be given by young Americans.

New Kind of Army

After Dr. Robinson's address, the youth in this session opened a business meeting related to a project for helping the youth of Asia. It was a spontaneous eruption which prolonged the session and replaced the discussion groups scheduled to follow. The need for conference grounds and the possibility of offering help captured the imagination of the thousand or more listeners.

The king of what-to-do suggestions was the sending out of a new kind of army, young men and young women, to all parts of the world. Thousands of them. Some could bear their witness in ecumenical work camps. Some could be helpers to missionaries for three to five years. The main thing is to go and live among people, coming to know their language and their life and problems.

First requirement for a soldier in this army would be love—the kind of love that Dr. Robinson defined: "Direction of the will to another's good, even though you sacrifice that he may obtain that good."

Each would have to be creative and tough-minded. Persons influencing persons is the only way to win this battle—and a sure way to win. Thousands should go out each year at the expense of their families, of their churches, of anyone who has money and cares what is going to happen to all of us. If young Americans thoroughly committed to Christianity can show that they can outlive communism—and all other ways of life—it might save millions from dying in years to come.

Note: Mareta Smoot prepared this report.

WORLD CALL

Book Chat

(*Continued from page* 18)

each page by the popular exposition by some well-known preacher or educator. In the case of Genesis the popular interpreter is Walter Russell Bowie and for Exodus, J. Edgar Park.

It is difficult to overestimate the importance of *The Interpreter's Bible*. It will make available for the student of the Bible most of the present-day biblical scholarship, the comparative values of a great new version of the Scriptures, and the popular commentary of our best-known writers and preachers. A word must be said to commend the Abingdon-Cokesbury Press for having the courage to make the big investment incident to this giant publication.

JOHN KNOX writes on the role of biblical scholarship in the life of the church in a short volume called *Criticism and Faith*. The book is a defense of the higher criticism which, contends the author, has not yet been fully accepted. While many of us may feel that this is reviving an old conflict, we will value the freshness and vitality of this restatement of the case for critical biblical study. Says Dr. Knox, the "historical method" helps us to recover the event in Scripture and "to recognize the dynamic character and the inner complexity of the event."

WALTER Russell Bowie's *The Bible Story* contains seventeen Old Testament stories written for boys and girls. It is beautifully illustrated with interesting pen drawings and copies of famous paintings. The stories are told with all Dr. Bowie's well-known interpretative skill, and on the premise of present-day biblical scholarship.

Books Mentioned in Book Chat

HOLY BIBLE: REVISED STANDARD VERSION, containing the Old and New Testaments. New York. Thomas Nelson & Sons. Buckram $6.00. Leather $10.00.

THE INTERPRETER'S BIBLE. Volume I. New York and Nashville. Abingdon-Cokesbury Press. 1099 pages. Price $8.75.

CRITICISM AND FAITH, by John Knox. New York and Nashville. Abingdon-Cokesbury Press. 128 pp. Price $1.75.

THE BIBLE STORY, by Walter Russell Bowie. New York and Nashville. Abingdon-Cokesbury Press. 224 pp. Price $3.50.

READINGS FROM THE BIBLE, Selected and edited by Mary Ellen Chase. New York. The Macmillan Company. Price, $3.75.

Dr. Chase is known for her distinguished teaching career at Smith College and for her earlier volume, *The Bible and the Common Reader*. Here are selections used in her college courses in the King James Version, together with brief interpretative comments. It is a volume to delight the student of literature.

THE CHRISTMAS STORY. Anderson, Ind. The Warner Press. Price, $1.50.

A colorful Christmas boxed set for children, containing (1) a large 8½ x 11-inch spiral-bound book; (2) 17x11-inch folding creche background; (3) 16 embossed, die-cut figures.

Publications Received

THE SCRIPTURES OF MANKIND, by Charles S. Braden. New York, The Macmillan Co. Price, $6.50.

THE MOFFATS, by Ethel Daniels Hubbard. New York, Friendship Press. Price, $2.50.

COMPLETE BOOK OF ETIQUETTE, by Amy Vanderbilt. New York, Doubleday & Company. Plain, $5.00; indexed, $5.75.

BEYOND THE HIGH HIMALAYAS, by William O. Douglas. New York, Doubleday & Company. Price, $5.00.

STRENGTHENED WITH MIGHT. A Westminster Pastoral Aid Book, by Harold Wilke. Philadelphia, The Westminster Press. Price, $1.50.

THE PSYCHOLOGY OF RELIGION, by L. W. Grensted. New York, Oxford University Press. Price, $3.00.

APOSTLE TO ISLAM, by J. Christy Wilson. A Biography of Samuel M. Zwemer. Grand Rapids, Baker Book House. Price, $4.00.

OUR CHURCH PLANS FOR ADULT EDUCATION, by Idris W. Jones. A Manuel on Administration. Philadelphia, The Judson Press. Paper, 75 cents.

ANSWERING GOD'S CALL, by Frank M. Kepner. Philadelphia, The Judson Press. Price, $2.00.

PLANNING CHURCH SCHOOL WORKERS CONFERENCES, by Erwin G. Benson. Boston, W. A. Wilde Co. Price, $2.00.

CHOIR IDEAS, by Flora E. Breck. Boston, W. A. Wilde Co. Price, $2.00.

MEDITATIONS ON THE BEATITUDES, by Herbert V. Prochnow. Boston, W. A. Wilde Co. Price, $1.50.

THE ARAB REFUGEE PROBLEM, by Joseph B. Schechtman. New York, Philosophical Library, Inc. Price, $3.00.

THE HOLY SPIRIT IN POWER, by Bertha Smith Matsler. Boston, Christopher Publishing Hs. Price, $1.75.

HERE in one box, ideal as a gift, are the three pocket books by Bishop Cushman. Each of the books is lovely by itself, and the three together in a box make a handsome gift. The Pocket Book of Power, bound in maroon imitation leather with gold stamping. The Pocket Book of Faith, bound in blue imitation leather with gold stamping. A Pocket Prayer Book, bound in black imitation leather with gold stamping.

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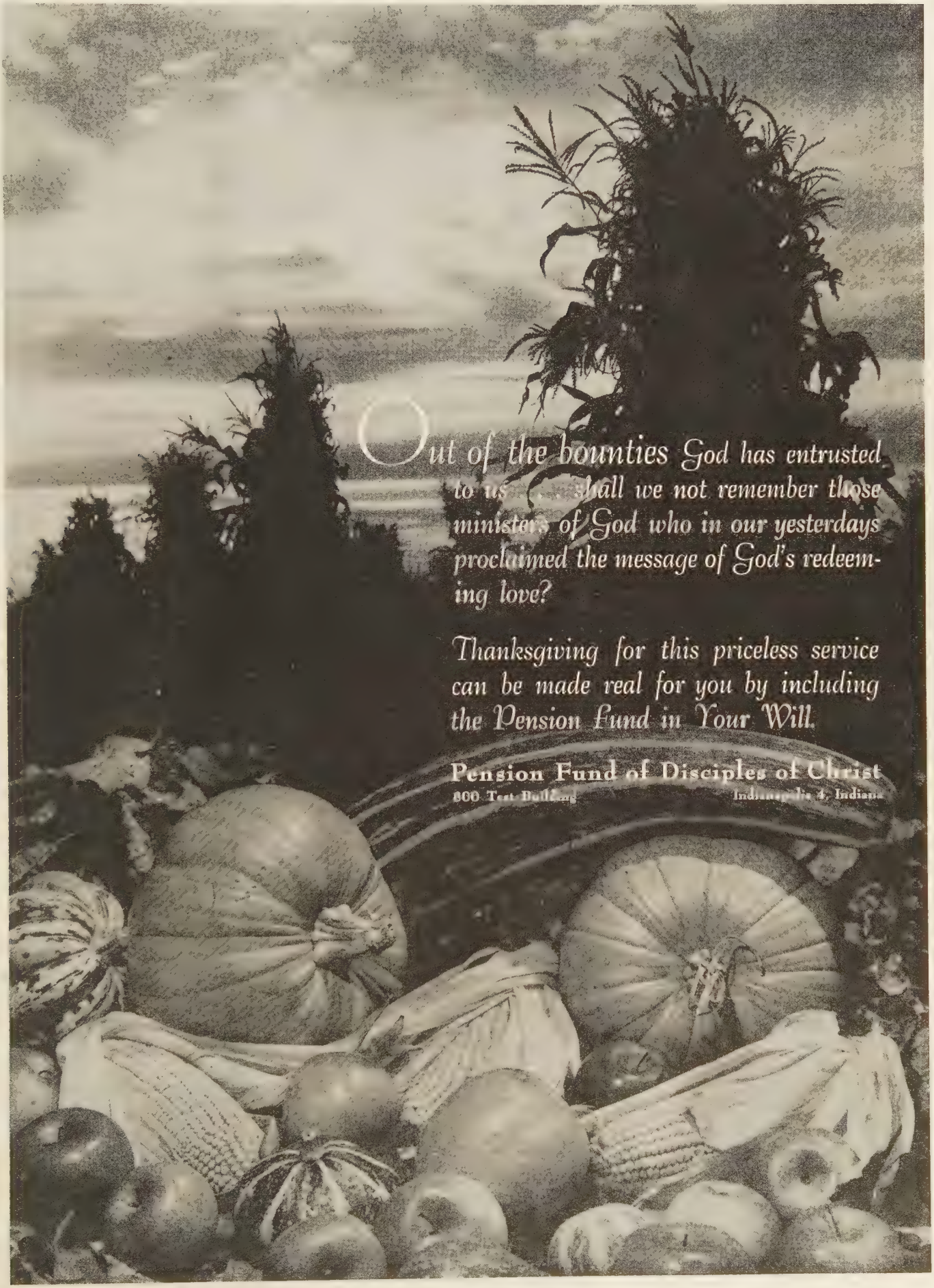
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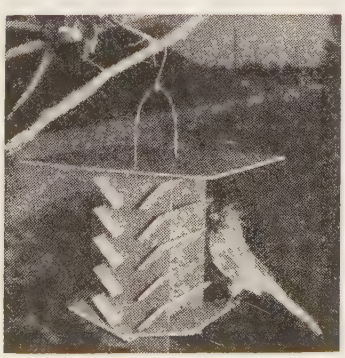
New Residential Areas Call For New Churches

TWENTY-five thousand new homes and no churches," reported Charles J. Betts, advisory architect of the Board of Church Extension of Disciples of Christ, upon his return from a recent trip through Southern California.

Mr. Betts stated that one contractor alone had built 12,500 houses, while smaller contractors built an equal number, making a total of 25,000 homes in one new residential area near Los Angeles. People are moving in faster than schools and churches can be built.

Approximately twenty new areas have been allotted to Disciples of Christ through the comity plan. "Our big problem now," says Mr. Betts, "is to take advantage of this opportunity. We must find a way to secure the necessary funds to build churches and to secure ministers for these people. We must meet the demand of this and other rapidly growing sections of the country."



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STUDIO GUILD Box 111, Paoli, Indiana

Candidates Reply On Vatican Ambassador

THE president of the Associated Church Press, George Walker Buckner, Jr., has reported to the organization on replies to his inquiry of General Eisenhower and Governor Stevenson as to their position on the question of an ambassador to the Vatican. The organization at its annual meeting directed its president to make such inquiries after the political conventions.

In carrying out this directive, Dr. Buckner asked this question:

"Are you or are you not in favor of diplomatic relations between the United States and the Vatican; and in the event of your election as President, would you terminate any ambassadorship at the Vatican if President Truman makes an interim appointment prior to the convening of the Senate in January?"

The reply on behalf of General Dwight D. Eisenhower from his personal assistant, Abbott Washburn, follows:

"General Eisenhower has never advocated the appointment of an ambassador to the Vatican. Before affirming or recommending a change in existing policies in this matter, he would want the benefit of the opinion of the people as expressed through their representatives in Congress."

Replying for Governor Adlai E. Stevenson, his administrative assistant, Daniel Walker, referred to the Governor's recent press statement "that he does not favor appointment of an ambassador to the Vatican" and enclosed the following from that statement:

"I think the feeling in this country is that the appointment of an ambassador to the Vatican constitutes an official recognition of a religion—of a denomination—and that is highly incompatible with our theory of the separation of the church and state. That is not to say we must not take full advantage of the sources of information that are available at the Vatican, as at any other diplomatic post. I have not been able to see that there is any great disadvantage in the system that existed previously, of a special representative of the President at the Vatican."

The Associated Church Press is made up of 112 Protestant periodicals with a circulation of six million. The record of the correspondence with the two presidential candidates was sent to all the members of the Associated Church Press for whatever use they might wish to make of it.

World Call Christmas Offer

Until Dec. 31, 1952, a year's subscription of WORLD CALL at the special single rate of $1.50 will be accepted. This makes possible gift subscriptions at the Christmas season. See announcement on page 47.

"What's Your Trouble?"

WE all have troubles—but not all of us realize how effectively we can use the power of Christian faith to solve them.

This is a firm belief of Dr. Norman Vincent Peale, pastor of New York City's famous old Marble Collegiate Church. And Dr. Peale and his wife are doing something about it—in a unique new series of television films called "What's Your Trouble?"

Television's first religious husband-and-wife team, Dr. and Mrs. Peale, are featured in the series of 15-minute films in friendly and informal discussions of how religious faith can help people deal with the problems that arise on their jobs, in their marriage and family relations, and in their personal lives.

Their discussions are a blend of Biblical quotations, easy-going ancedotes to illustrate the points they make, and suggestions of simple techniques for putting the Scripture passages to use in everyday situations.

The techniques they suggest, the Peales maintain, have worked for them and for others. A believer in the use of science to aid religion, Dr. Peale some years ago helped establish the Marble Collegiate Church Clinic, where a dozen psychiatrists and psychologists give counsel in close collaboration with the church's three ministers.

But science is of little use without the power of Christ, the great Healer, Dr. Peale declares. The atmosphere he and Mrs. Peale have striven for on the television series is what he describes as "the pastor and his wife visiting the neighbors in their living room and trying to see how God can help them."

Typical of the program are suggestions like that of reading and reflecting on the 23rd Psalm to quiet the day's tensions and anxieties.

The film series was produced under the auspices of the Broadcasting and Film Commission of the National Council of the Churches of Christ in the U. S. A. It is being distributed with the help of the Commission's volunteer "expediters," ministers and laymen interested and experienced in radio and TV, who act as contacts with local stations.

The Commission has 26 films ready for distribution, will soon have 13 more and may go on to complete a 52-week series.

One aim of the film series, it was explained by Dr. Ronald Bridges, executive director of the Commission, is to lead its viewers to talk their troubles over with their own ministers—or with some friendly minister in their community.

Dr. Peale is convinced that more people than ever before are interested in religion, but will respond to the appeal of religion only if it is presented to them in language they can understand, and in terms of their own lives. Dr. Peale also has a weekly network broadcast, "The Art of Living," sponsored by the Commission, writes a column syndicated in nearly a hundred newspapers, and is the author of a number of books on faith in everyday life.

Mrs. Peale, a minister's daughter, shares her husband's interest in people as well as his church interests. She is active not only in their own church, but in many national church groups. She is now a member of the National Council's General Board and active in many of its units. To the new TV series, she brings her own share of lively comment, wifely reminders and an abiding religious faith.

Ten Per Cent Legion Church

Attention is called to the omission of the First Christian Church, Louisville, Kentucky, on the Ten Per Cent Legion list in the September issue of WORLD CALL. First Church had 140 subscriptions which represents 10 per cent of the membership.

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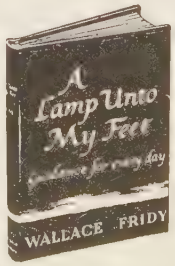

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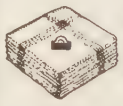
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Rural Church Work in Philippines

I DO not have words to express my commendation of the wonderful work being done by the Rural Church Department of the Philippine Federation of Christian Churches. The first man I met in the Philippines who did more than anyone else to give me an accurate picture of rural conditions there was Allen Huber, then director of the Rural Church Department. It was mainly through his efforts and the efforts of those working with him in the department that the present program was made possible, for the department succeeded in organizing all agencies interested in rural improvement into a national program.

Cornelio Ferrer, who became director when the Hubers had to return to the States, is proving to be a very able administrator, handling the job in excellent fashion.

At the present time the Philippines is divided into eight sections, or regions, with a rural missionary heading each section. For example, I have the Western Visayas as my territory under the department. These regional directors meet each year in annual conference and plan the following year's nation-wide program. If it were not for the Rural Department, each of us would be working by himself and there would be no co-ordinated effort. This will give an idea of how important this department is to our mission program.

The Rural Church Department of the Federation initiated the Credit Union movement in the Philippines and succeeded in organizing 80 credit unions throughout the country, primarily on Luzon Island. This has now been taken over by the government, although the department is still furnishing literature for credit unions. There are now about 120 credit unions in the Philippines.

The Rural Church Department is rendering invaluable service in the national and regional rural work shops and institutes which it holds each year. These institutes have helped to train church leaders in our rural areas. I wish especially to emphasize the importance of the annual National Workshop and Institute.

A quarterly rural bulletin goes to all members of the Christian Rural Fellowship, which is the Philippines branch of the World Fellowship sponsored by Agricultural Missions, Inc. The bulletin of the Rural Church Department keeps us informed of what various Missions are doing along rural lines, and is valuable as a clearing house for rural matters.

—B. A. SLOCUM[1]

[1]Of the American Baptist Foreign Mission Society.

Hospital Is Better Equipped

THE laboratory at the Mission Hospital in Mungeli has been strengthened by the addition of two technicians. We have opened a School for Laboratory Technicians. Dr. Phillip James, who had special training in laboratory technique in America, is in charge of the course. Three regular and one special student were admitted in the first class. The school has been inspected and given provisional recognition by the Christian Medical Association of India.

Two post-graduate, trained nurses took advanced post-graduate work in Bilaspur for three and a half months, and one of these attended a month's refresher course for Midwives at Delhi under the auspices of World Health Organization. On her return we were able to organize an antenatal clinic in our hospital.

Another staff nurse attended the Nurses Auxiliary meeting in Indore. Suman Choudhara, our nursing superintendent who is president of the Hindi Area Nurses Auxiliary, was the chairman of the Indore meeting.

We now have on our staff a radiographer, who not only works in the x-ray department but also handles radium.

By the addition of an optician, we have been able to provide better and quicker service in filling prescriptions from the old spectacles sent out from the U. S. A.

One of the greatest advances made by our staff is in the evangelistic effort. Each member takes his turn in leading morning prayers for the patients. There has been one baptism in the hospital, and some enquirers have been referred to the evangelistic department of the Mission for further instruction. Dr. Hiralal spends the morning hours with the patients, praying for and with them, selling tracts and Bible portions.

—DR. P. D. SUKHNANDAN
Mungeli, C. P., India

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"THOU CROWNEST THE YEAR WITH THY GOODNESS." *Psalm 65:11.*

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World Call News Room

(*Continued from page 32*)

Vieth of Yale University was the leader in the general sessions.

The 309 delegates who registered this year included 18 Disciples, among whom were C. Richard Dawson, Miss L. Dee Warren and C. A. Weesner, all from the department of audio-visual services of the United Society.

For the third year, in the summer of 1952, tours of mission fields were arranged for business and professional women by the department of Christian Women's Fellowship of the United Society.

In July, 23 women traveled 2,000 miles by chartered bus to visit home mission centers of Disciples of Christ in Kentucky and Mississippi, and other spots of interest in Georgia, Tennessee and North Carolina.

In August, 24 women went by train to Mexico and visited Disciple mission stations there.

The tours were conducted by Miss Katherine Schutze, national director of business women's groups in the department of Christian Women's Fellowship of the United Society.

Many religious education conferences, training and planning meetings were held during the summer.

The seventh interdenominational workshop for directors of Christian Education was held July 20-26 at Williams Bay, Wis. Forty-six Disciples were present, constituting the largest group of any communion attending the workshop.

Student work directors and ministers who work with college and university students on ten campuses attended the sixth annual Disciple student workers' training program in Indianapolis, Aug. 3-16.

The Student Workers' Association of the Disciples of Christ met Aug. 21-26 at Estes Park, Colo. The following officers were elected: president, John Sayre, Oklahoma A. and M.; vice-president, Al Kean, Bethany; secretary, Mrs. C. A. Underwood, Purdue; treasurer, H. M. Sippel, University of Kansas; members-at-large, Edward Coffman, University of Missouri; Ronald Lemmex, U.C.L.A.

The annual Disciples Student Fellowship Conference, attended by 308 young people from colleges and universities across the United States, was also held in August at Estes Park. The following officers were elected: president, Wayne Moss, Phillips University; vice-president, Marlene Rumbaugh, Ohio University; secretary, Mary E. Peterson, University of Oregon; treasurer, Tipton Housewright, University of Texas. Lucy Ann Hass, Butler University graduate student, was re-elected *DSF Journal* editor.

The ninth annual planning meeting of the International Christian Youth Fellowship Commission was held at Purdue University, Lafayette, Ind., Aug. 21-25. The meeting was attended by 211 young people and adults from 33 states or areas of the United States and Canada. Officers for 1953 were elected as follows: president, Miss Peggy Humbert, Harrison, O.; associate president, Howard C. Smith, Blue Island, Ill.; secretary, Miss Peggy Cooley, San Gabriel, Cal.

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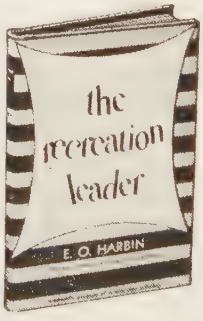

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(Written especially for use at the First Christian Church, Hammond, Indiana, on the occasion of an annual luncheon.)

OUR Father,
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WE DEDICATE this gift to the sad-faced child who cried today and was comforted in our Cleveland Children's Home—and to the children of our Other Family everywhere.

WE DEDICATE this gift to the elderly woman who awoke this morning in the warmth and security of the Emily E. Flynn home—and to all those, who like her, rely upon our interested help.

WE DEDICATE this gift to a young missionary doctor who even now moves among the patients of a Bolenge hospital ward; to a mission nurse who at this moment works amid the poor of the Manila slums. We dedicate to the far-flung world of missions everywhere.

WE DEDICATE this gift to the work of our own First Christian community.

In the giving of this gift,
We pray that we will fully understand the meaning of Him who taught "Inasmuch as ye have done it unto the least of these my brethren, you have done it unto me. . . . "; that we understand that only as *we dedicate* this gift to the parentless child, to the aged, the helpless everywhere, to the mission worker—to our own church program—can we truly *dedicate* to Him in whose name we labor and pray. Amen.

—MRS. ELIZABETH THEDENS

Poverty and Plenty

By ROY L. SMITH*

One man gives freely, yet grows all the richer; another withholds what he should give, and only suffers want.—Proverbs 11:24. (RSV)

(There is that scattereth and yet increaseth; and there is that withholdeth more than is meet but it tendeth to poverty—KJV.)

THE management of money is one of life's most contradictory problems. We spend in order to make a profit, and the goods we save are corrupted by moth and rust. True benevolence is one of the finest of the fine arts. To give without impoverishing the recipient, and to save without becoming impoverished of soul ourselves, represents one of the most delicate procedures.

The wise old Hebrew philosopher had watched his neighbors with an observing eye. He had seen one man—one-handed, generous, and charitable—grow great of heart and merry of spirit as he had shared his goods with his less fortunate brethren. And he had seen another—hard, parsimonious, and selfish—grow smaller year by year, with life becoming increasingly stern.

There was the little old lady who lived in a wheel chair and eked out a precarious existence, paying her bills with the meager sum she received in the form of an old-age pension, supplemented by a tiny income on the side earned through the sale of little pieces of handiwork. *But she tithed faithfully!*

That was what saved her. "If it had not been for my tithe," she said, "I might have lived all of my days inside this bare little room, with never an outlook. But as it is, I live around the world. I have sent my dollars to the missionaries in a dozen countries, and I have followed every dollar with a hundred prayers. Because I pray for the people over there, I read everything I get hold of about them. That helps me know what kind of people they are."

Year by year she grows richer, and finer. They said she should not give, "because she was so poor." "Surely they would not deny me the right to pray. Then why deny me the right to give?" And the old Hebrew Proverbialist would have agreed with her.

*Dr. Smith has prepared for the Division of Christian Education of the National Council of the Churches of Christ in U. S. A. a series of short sermons based upon the Revised Standard Version of the Bible. This is one of the series of twelve.

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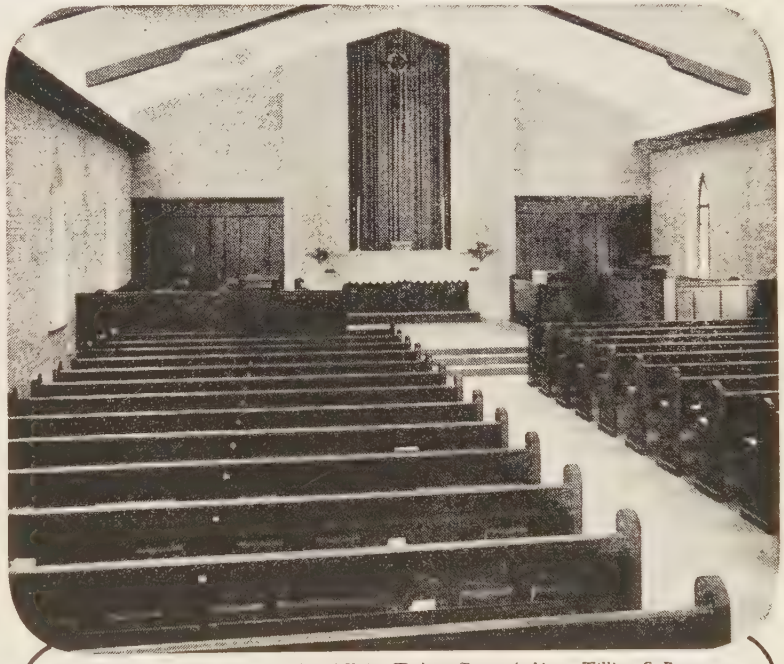

First Christian Church, Disciples of Christ, Weslaco, Texas. Architect: William C. Baxter

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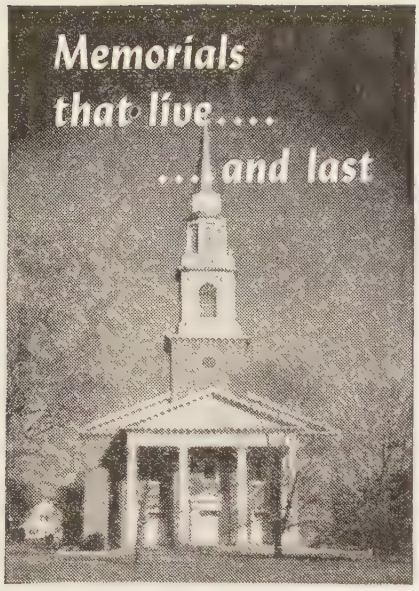

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1925 vs 1952 Records On Average Salaries

BELOW is a table, by states, showing the average annual salaries paid in 1925 and 1952. The 1925 study included pastors, evangelists, educators, state and national workers. The 1952 study includes located pastors only, who are members of the Pension Plan. (See article on page 15.)

State	1925	1952
Alabama	$2,338	$3,815.16
Arizona	2,021	3,461.04
Arkansas	2,272	4,089.24
*California	2,488	
North		3,927.96
South		4,491.24
Colorado	2,089	3,847.80
District of Columbia	3,543	4,922.52
Florida	2,818	4,086.36
Georgia	1,974	4,159.56
Idaho	1,651	3,849.48
*Illinois	2,187	3,993.84
*Indiana	2,168	4,044.60
*Iowa	2,131	3,969.36
*Kansas	2,179	4,127.76
*Kentucky	1,982	3,976.20
Louisiana	2,693	4,235.40
Maryland	2,280	3,418.32
Michigan	2,260	4,182.84
Minnesota	1,808	4,110.12
Mississippi	1,386	4,425.84
*Missouri	2,338	4,184.52
Montana	2,080	3,826.20
Nebraska	2,043	4,004.16
Nevada	——	3,230.04
New England	1,939	3,831.36
New Jersey	3,625	3,998.64
New Mexico	2,194	4,036.40
New York	2,469	3,799.68
North Carolina	1,984	3,876.96
North Dakota	3,000	3,450.00
*Ohio	2,487	4,039.20
*Oklahoma	2,241	4,357.56
Oregon	1,888	3,685.80
Pennsylvania	2,402	3,733.68
South Carolina	1,693	3,660.00
South Dakota	2,021	4,104.96
Tennessee	2,188	4,255.20
*Texas	2,312	4,574.76
Utah	2,400	4,502.76
Virginia	2,254	3,964.92
Washington	2,198	4,008.60
West Virginia	2,281	4,043.52
Wisconsin	1,827	3,832.56
Wyoming	2,400	4,163.16

*Ten states with largest number of members.

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Comparative Statement of Offerings Received by Unified Promotion and Cooperating Causes July 1, 1952 to August 31, 1952, Compared with July 1, 1951 to August 31, 1951

	Undesignated and Specific Gifts[1]		Designated Gifts[2]	
	1951-52	1952-53	1951-52	1952-53
Churches	$78,265.30	$76,854.17	$16,839.99	$24,213.56
Bible Schools	13,836.87	14,827.76	543.55	1,242.04
Christian Women's Fellowships	22,933.16	23,815.88	3,605.81	2,162.29
Guilds	1,505.19	1,163.08		205.37
Youth Groups	5,155.92	5,741.57	791.86	95.65
Children's Groups	734.77	1,172.48	178.20	246.88
Individuals	2,333.58	5,985.75	53,908.56	1,870.50
Grand Totals	$124,764.79	$129,560.69	$75,867.97	$30,036.29
CWF and Guild Totals	$ 24,438.35	$ 24,978.96	$ 3,605.81	$ 2,367.66

[1]Gifts applying on percentages.
[2]Gifts over and above percentages.
Gain in undesignated and specific gifts $4,795.90.

Women Urge Promotion of Christian Citizenship

CREATE a sense of moral integrity and the will to apply Christian principles in the economic, social and political order" urged the Woman's Auxiliary of the Protestant Episcopal Church in a statement issued by the group in connection with the Episcopal General Convention.

The statement also urged the church's women to "pray as individuals and corporately for, to inform themselves and develop convictions about, and exert their influence in the light of Christian principles" regarding,

1. "The responsibility of the United States for support of and participation in the United Nations;
2. "The need for humility on the part of the United States in our country's position of world leadership;
3. "Economic and technical assistance to underprivileged and underdeveloped areas at home and overseas to help raise standards of living;
4. "Resettlement of homeless people of the world and friendship to those who have settled in this country and to guests of the United States, especially foreign students;
5. "Protection of our freedoms, such as free speech, against threats from without and within, lest we be led to fighting communism with its own method;
6. "Extension of human rights to all, both at home and abroad, regardless of race, color and creed, with special emphasis on our own parishes and communities;
7. "Ways to effect betterment of community living for all our communities;
8. "Extension of the privilege of the vote to all in our nation who still lack that privilege: members of minority groups where still disfranchised, and citizens residing in the nation's capital."

An adopted resolution warned against "the increased threat to the exercise of democratic rights and privileges." It urged all the women of the church to exercise their "privilege and responsibility" by voting for the "persons, party, and principles" of their choice. Each branch of the auxiliary was called upon to "encourage and facilitate the registration and voting of its members."

The church women also were urged to pray for political candidates, "especially the candidates for President." Prayers also were asked for a "clean" campaign and one that "may not engender bitterness nor leave a large section of the people distrustful of the party and candidates who will be elected." The resolution expressed a hope for "harmony and cooperation on the part of both the governing and the governed."

Copies of this resolution were sent to both presidential candidates and to managers of each campaign.

Book on Peter Ainslie Is Wanted

The Association for the Promotion of Christian Unity would like to purchase copies of *Peter Ainslie,* by Finis S. Idleman. Anyone having a copy to sell please write to The Association for the Promotion of Christian Unity, 222 So. Downey Avenue, Indianapolis 7, Indiana.

Christmas Gift Suggestion

A subscription to WORLD CALL will be an expression of remembrance for all the year. Why not send it to a friend, to a son or daughter away in school, or to a relative, near or far.

The Christmas offer of $1.50 for a year's subscription expires December 31. If desired, a gift card bearing donor's name will be mailed.

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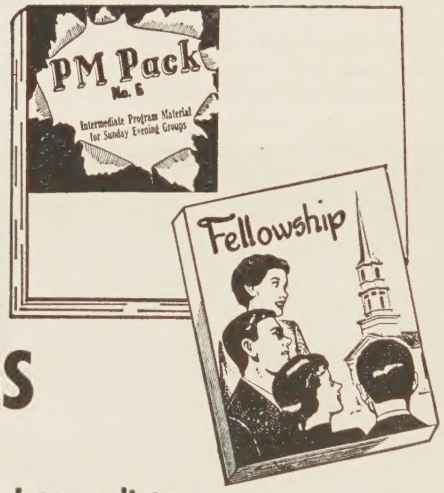

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Here and There . . . With *World Call*

Dear World Call Reader:

When somebody comes up with an unusually good idea, do you ever say, "Now why didn't I think of that?" That is what I said when I read a letter from *Mrs. B. D. Fredrick,* World Call secretary of Woodland Church, Houston, Texas. She wrote, "We have adopted a plan to get World Call started in the homes of our newly married young people by giving them a year's subscription as a wedding gift from the Christian Women's Fellowship."

Why didn't I think of that! It is one of the nicest ideas I know of. What a wonderful foundation for establishing a Christian home. World Call stimulates and maintains interest in the church, and provides an ever strengthening tie between the church and the home. This is an appealing idea, one which I hope a good many churches, groups, and individuals too, will follow.

This is what I did think of. Wedding gifts and Christmas gifts all rolled into one. From November 1, to midnight December 31, 1952, World Call is again offering a special Christmas gift rate of $1.50. What could be better than a Christmas-wedding present all for $1.50? That is such a bargain I feel like borrowing all the extravagant adjectives the soap operas use to describe it.

Of course, World Call is a bargain at the regular rate, but you will agree that either a Christmas gift or a wedding present for $1.50 is something extra special. It was the "two for one" combination that brought all this on.

Naturally, all of your friends are not newlyweds, maybe none of them are, but all of them will appreciate a gift subscription to World Call for Christmas. The length of time the offer is in effect gives you ample time to do your Christmas shopping early without leaving your own fireside.

That "shop early" is more than just a very shop-worn slogan. We send Christmas cards announcing that the donor is sending World Call for a Christmas present. It should be received before Christmas. "Shop early" means send us your Christmas gift subscriptions early so we can send the cards to your friends in time for them to know you have remembered them. We really should receive them three weeks before Christmas, and even sooner from distant places, to insure delivery before Christmas. Remember the Christmas rush!

The card announcing that you are sending your friend World Call is the forerunner of a priceless gift. Money cannot buy the invaluable intangibles World Call gives its readers; so, for good measure, pressed down and running over, give World Call.

Sincerely,
Evylin R. Gribble
National World Call Secretary

Last Column

Formula for a Balanced Life

Faith without credulity;
Convictions without bigotry;
Charity without condescension;
Courage without pugnacity;
Self-respect without vanity;
Humility without obsequiousness;
Love of humanity without sentimentality;
Meekness with power.

—Anonymous

You Are Richer Today

You are richer today than you were yesterday—if you have laughed often, given something, forgiven more, made a new friend today, or made stepping stones of stumbling blocks; if you have thought more in terms of thyself than of myself, or if you have managed to be cheerful even if you were weary.

You are richer tonight than you were this morning—if you have taken time to trace the handiwork of God in common place things of life, or if you have learned to count out the things that really do not count, or if you have been a little blinder to the faults of friend or foe.

You are richer if a little child has smiled at you, or a stray dog has licked your hand; if you have looked for the best in others and given others the best in you.

—Ex.

Need for Word of God

Men and women and children need the Word of God today and in the years ahead as never before. If people everywhere, and in all conditions of life, can read and understand and will obey that Word, a new birth of freedom for all mankind is possible in our time.

—Luther A. Weigle

Big Money

"I wish I had enough money to buy an elephant."

"What on earth do you need an elephant for?"

"I don't. I just need the money."

—Christian Union Herald

Mother: Be sure to wash your arms before you put on a clean shirt.

Jack: Shall I wash them for long or short sleeves? *—Builders*

A little boy was saying his prayers in a low voice.

"I can't hear you, dear," his mother whispered.

Said the small one firmly, "Wasn't talking to you."

—The Link

A sharp calculator, when chided for buying a Cadillac because it was so expensive, replied: "It's not expensive. It cost $4100 and weighs 4300 lbs. That's less than a dollar a pound—cheaper than steak!"

—National Ave-News

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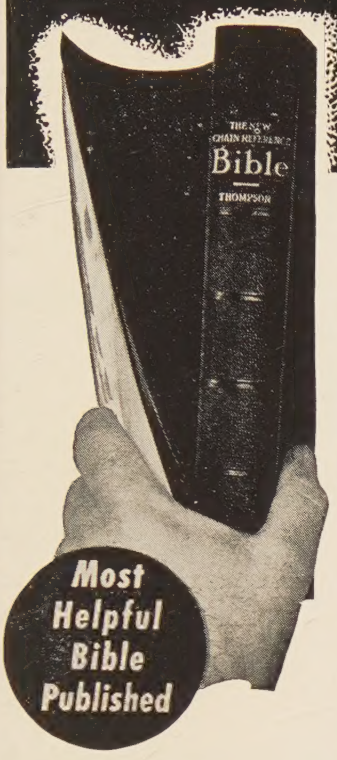

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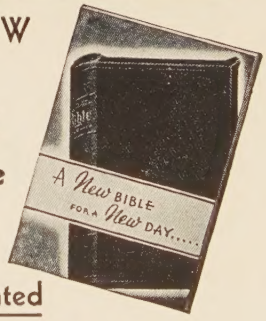

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